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The
CHRISTIAN CENTURY
A Journal of Religion

UNION THEOLOGICAL SEMINARY
Union Theological Seminary
New York City

What Is a Dry?
An Editorial

Can Jesus Retain His Authority?
By Henry Sloane Coffin

Facing Home Mission Facts
By Edmund de S. Brunner

The Race Issue at Detroit
An Editorial

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The Christian Century

January 14, 1931

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The Office Notebook

The demand for reprints of the articles and editorials which have been printed since the November elections dealing with various aspects of the liquor issue has been surprising. Apparently, it would be easy to launch a considerable tractarian movement of our own. Impossible as it is to accede to these requests, it is encouraging to know that this material is being found important by such a widespread group of people. In the meantime, the pamphlet reprint of that remarkable Hudnut article, "Modified Prohibition," goes right on selling.

Well, the 1931 business expansion seems to be under way. At least it is announced that a Pittsburgh drug store—the Spalding, if you must know, located at Penn and Negley avenues—has opened a meat department. Now that the cigar stores have gone into the restaurant business, and the drug stores are taking up butchering, the key to prosperity ought to be apparent. "Salvation through sidelines!" There, Mr. Hoover, is a slogan.

Ordinarily, we can look a committee in the eye without blinking. But Unity printed a committee list the other day that is worth noting: Jane Addams, the bishop of Birmingham, John Dewey, Albert Einstein, August Forel, Sigmund Freud, T. Z. Koo, Selma Lagerlof, Judah L. Magnes, Thomas Mann, Victor Margueritte, H. W. Nevinson, Romain Rolland, Bertrand Russell, Upton Sinclair, Generalmajo a. D., Dr. h. c. F. von Schonaich (all of him), Rabindranath Tagore, H. G. Wells, Stefan Zweig and a number of others. And what is the committee for? It has drawn up a "Manifesto against conscription and military training of youth." It calls itself a Joint peace council. Its headquarters, at Vienna VII, Döblergasse 2/26, Austria, seeks other signatures for its manifesto.

How much mail do preachers receive? A Methodist minister in a small town in Illinois kept track of his mail for two months. He found that there were 78 different letters from church boards or other bodies, "all of which requested either directly or by implication either the expenditure of effort or the collection of money, or both."

Since writing that first paragraph we have discovered that the January Intercollegian, recommending three books for a balanced mental ration, names Robert E. Speer's and Reinhold Niebuhr's "Jesus Christ, the Way, the Truth and the Life"; Halford Luccock's "Jesus and the American Mind" *and* Hudnut's "Modified Prohibition."

Contributors to This Issue

HENRY SLOANE COFFIN, president of Union Theological seminary; author "Christian Convictions," "Portraits of Jesus Christ," etc. This is the third in the series of articles on "What's Coming in Religion?"

EDMUND DE S. BRUNNER, director of the Institute for Social and Religious Research; author "The Town and Country Church in the United States," etc. This article follows closely the substance of an address delivered by Dr. Brunner before the recent meeting of the Home missions council in Washington, D. C.

JAMES M. YARD, director of religious activities, Northwestern university.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

AT the present moment there are in progress a large number of investigations of important Christian enterprises. Church schools, church comity arrangements, methods of theological education are being studied in this country. The most extensive survey of missionary work overseas ever undertaken is just being launched. But none of these attempts at self-examination has impressed us as much as that of the Y. W. C. A. in China. This body, when it came its turn to bear its part in the international survey of the two Christian associations, enlisted what it considered "the best critical minds of the country, men and women, Christian and non-Christian," to do the studying. To those familiar with present day China, the list of investigators that was recruited on this basis will seem remarkable. It even includes Dr. Hu Shih, the brilliant Chinese intellectual whose work Dr. Beard was so glad to include in his "Whither Mankind?" The trouble with most investigations is that they are inside jobs. They are done by men and women who have an interest in keeping things about as they have been. When the Y. W. C. A. of China turned for investigation to Dr. Hu Shih and his colleagues it showed that it did not fear to face searching and objective examination. More studies conducted on that basis would add largely to public confidence in the institutions studied.

Facing Outside Criticism

Even Mr. Hearst Revolts

WILLIAM RANDOLPH HEARST is no puritan. He can hardly claim that his papers are free from crime and sex sewage. Yet when he lifts his eyes from them to view the stage, he is horrified. In a recent signed editorial he insists that something must be done to clean up the stage, because "it has degenerated to a degree seldom reached even in the most decadent days of its history. . . . It is dominated by the dollar-greedy members of the dramatic profession." He goes on to argue that some sort of government censorship is necessary. He thinks the stage can have either a liberal censorship largely of its own devising, or a fanatical censorship formulated by its enemies. All attempts at self-regulation having failed, he urges the respectable theater managers to cooperate with the "judicious elements" of the community in securing liberal government censorship. Apparently his advice is not being taken. The Actors' equity association recently proposed a stage clean-up through a liberal censorship to be worked out and enforced by the profession itself. Its recommendation was flatly rejected by the Dramatists' league which maintained that the stage should have no censorship except that of the public voting at the box office. The dramatists evidently believe that rotten plays will kill themselves. If they took time to study the history of drama, however, they would discover that vicious plays have not only killed themselves, they have killed the whole theater. They killed it in the 17th century in England and in the third century in Rome. They have nearly strangled it in a dozen other periods. Mr. Hearst's proposal of censorship may not be the right solution, but the dramatists' policy of laissez-faire is worse. In the meantime we need not despair of an institution which has given us "The Green Pastures."

Malicious Libel in the Name of Patriotism

THE supreme court of the state of Missouri has sustained the decision of the trial court in holding the Kansas City Post liable for heavy damages for libel against the manager of the Kansas City Star. The case is of general interest for two reasons. In the first place, the court record shows the existence of a plot to utilize patriotic fervor in the years immediately after the war for commercial purposes by casting suspicion of disloyalty upon a business rival. The day after the American Legion convention in Kansas City, in 1921, the Post published charges that the manager of the Star had been a heavy contributor to German propaganda funds just before the United States entered the war, and sustained the assertion by reference to data collected by the "American Protec-

tive league" and filed in the department of justice. The whole thing was found to be a plant. "The article in question was false," says the court; "it was known to the appellant to be false, because the appellant itself concocted the falsehood; in order to give it the similitude of truth, the appellant planted beforehand a lying document of the same purport in the archives of the American Protective league." The league itself seems to have been an irresponsible, one-man organization for saving the country from "enemies within the gates"—just the sort to lend itself readily to such a project for assassinating the reputation of any good citizen who might be in somebody's way. The libel was a conscienceless appeal to post-war hysteria. The other feature of the supreme court's decision that merits attention is the sound sense exhibited in these words: "The defense, there being none in reality on the merits, was wholly technical and obstructive. The record gives an impression that is unmistakable that all through the trial defendant's counsel were clinging to the hope that at some time or at some place substantial technical error would creep in, necessitating a reversal of any judgment that plaintiff might obtain." That is, of course, one way of trying a lawsuit when a weak case has to be defended. But, when there is so much criticism of the courts, and sometimes apparently on good grounds, for permitting technicalities to obstruct justice, it is good to find an instance where a court, while dealing learnedly with all the technicalities involved, also dealt with them sensibly.

The Periodical Campaign to Put God in the Constitution

THE periodical appeal has arrived for signatures to a petition to amend the constitution of the United States by inserting in the preamble, after "We, the people of the United States," the words, "devoutly recognizing the authority and law of Jesus Christ, the savior and king of nations." It is a pity that good people will waste their energy and other people's time on such fantastic projects. The folly of this enterprise is not in the fact that it attempts to lay down a fundamental principle instead of proposing specific plans for the betterment of government. Fundamental principles are very important. But this one is fundamentally wrong. This government is not based upon an acceptance of the "authority and law of Jesus Christ," or upon a recognition of Christ as "king." The founders of New England had the idea of establishing a theocracy, but the founders of our federal government had not. The theocratic system had not worked well enough in Massachusetts to afford much encouragement for its application on a larger scale. It never has—not in the ancient Hebrew state where it perhaps did better than anywhere else; not in medieval Europe where the pope was considered the medium through which the divine authority is transmitted to men; not in Calvinistic Geneva, or in Florence when Savonarola had Jesus Christ elected king of Florence, in both of which cases the practical result was a one-man administration. If "Christ as king" means anything as a project in political science, it means government by whatever individual or group can make the strongest claim to being the authentic interpreter of his will. The least that could happen—if anything happened—would be the disfranchisement of all who do not profess the Christian faith. Of course nobody wants that, not even those who are pushing this petition for signatures. They are hypnotized by the cadence of a pious phrase.

The Impertinent Heathen

WHEN a heathen editor begins to instruct the archbishops of Canterbury and York on the practice of Christian prayer surely things have come to a pretty pass! Yet that is just what Mr. K. Natarajan, the famous editor of the Indian Social Reformer of Bombay, has done. Commenting on the way in which the Christians of England greeted the opening of the round table conference on Indian affairs, this paper said: "The archbishops of Canterbury and York and the heads of the free churches in Great Britain have issued an appeal for prayer in all churches for the success of the round table conference. . . . But why should God be tied down to the round table conference as a means of bringing about the operation of his will in the matter of Indian swaraj? Why not pray for the success of the civil disobedience movement which has the same object in view? Or even better, pray for both? God is not bound by the preamble to the Government of India act. . . . That the Christian churches of Great Britain cannot conceive of God acting except through the instrumentality of politicians, British and Indian, shows how much the political spirit has pervaded British Christianity. . . . The archbishop of Canterbury in an article . . . says that on the success or failure of the conference may depend the future of India's millions. It rather seems to us that it is the British people who are on their trial before God and humanity." Not many years ago it would have seemed inconceivable to westerners that a non-Christian oriental should thus call the spiritual insight of the ecclesiastical leaders of the west in question. It is one measure of the healthy humility now to be found in many quarters that this reprimand, coming from one of such purity of character and purpose as Mr. Natarajan, will be received without indignation and deeply pondered.

Crowding an Already Over-Crowded Market

IN these days when the perils of overproduction are so harped upon it is hard to see what need there is for another metropolitan wet newspaper. Yet Editor and Publisher, weekly trade journal of the newspaper business, reports rumors that such a paper is about to be established, with Mr. Herbert Bayard

Swope, formerly executive editor of the New York World, as its editor. To the ordinary newspaper reader, who has learned from experience that reading most of the metropolitan press requires a diver's outfit or at least a pair of hip boots, the idea that the wets require further journalistic reinforcement will seem fantastic. If there are to be more newspapers launched—the economic trend seems all in the opposite direction just at present—why are they not dry? Mr. Swope, according to the rumor, has Mr. Raskob and Mr. Baruch as the financial angels behind his proposed venture. Are there not some dry angels who could be induced to participate in the newspaper-founding game? As a matter of fact, the journalistic situation in which the prohibition cause finds itself in our largest cities is much too serious for joking. With one or two exceptions, the metropolitan press is ceaselessly engaged in persuading the public to think that prohibition is a failure and that the national life will be improved by falling back into some form of a legalized liquor traffic. The actual facts have slight chance of ever reaching the masses of city dwellers. And unless something is done within a short time to provide our great centers of population with a daily press as concerned for the upholding of dry policy as is the existing press for its discrediting, it will be found that the public mind has been so duped and twisted that it cannot pass intelligently on questions connected with this issue.

Korean Methodists Go Back to Wesley

JOHN WESLEY used to boast of the inclusiveness of his Methodist societies. "Is thy heart as my heart? Then give me thy hand." That was the test which he declared lay at the basis of the Wesleyan fellowship. But when the American revolution intervened, and turned out in a way highly displeasing to him, and the Methodist societies in America gave notice of their intention of setting themselves up as an independent church, Mr. Wesley thought it necessary in order to insure future regularity to fix upon the new church a rigid set of articles of religion—whittled down from the Anglican original. Later, the church itself sought to guarantee its own immutability by adopting its famous "restrictive rules." However, now that the movement toward liquidating Methodism's missionary imperialism has reached Korea, and the branches of the northern and southern American Methodist church there have been united and set free as a Korean Methodist church, that new church has gone back to the original Wesleyan tradition. There are no "restrictive rules," unchangeable as the laws of the Medes and Persians. There is a very simple order of ministry, with only one grade, and a very simple church organization, with only one board of activities. But the critical paragraph in the doctrinal statement reads thus: "Upon those persons who desire to unite with us as members, we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and a purpose to follow him. With us, as with Mr. Wesley in the earliest general rules of the united societies, the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness." There may be some who, after reading that statement, will favor the establishment of a mission by the newly freed Korean church in this country.

Military Training Losing Ground in Colleges

IT is not to be ascribed to a decline in patriotism but rather to an increase in intelligent loyalty that prescribed military drill in colleges and universities has been done away in many instances, while in others the formerly required courses have been made elective. Last month the University of Cincinnati joined the list of large and important higher institutions—seven, according to our information—that have abolished the requirement since 1927. An equal number have dropped even elective military courses. The list of large high schools that have taken similar action is still longer. National organizations that have officially expressed disapproval of the present system of military training in schools and colleges include the Federal council of churches, the national Grange, the National educational association, the American physical education association—this is especially interesting because of the physical benefits claimed as the result of drill—and national representatives of the Methodists, Congregationalists, Presbyterians, Baptists, Disciples, Reformed church, and Jewish women. In view of this growing mass of opposition to training for war as a means of preparation for peace, it is becoming increasingly difficult to set it all down as due to a deficiency of loyalty. If all of these organizations are composed of anti-Americans, truly the state totters even more perilously than even the most agitated of our professional alarmists have led us to suppose. The committee on military training is crystalizing much of this sentiment, but it is not creating it. That is due to much wider and more fundamental causes.

Protestants Also Have a Right To Be Catholic

A RECENT statement in The Christian Century of the reasons why Anglo-catholics need feel under no compulsion of logic or consistency to go over to Rome, has drawn words of high praise from many Episcopalians. It is gratifying to find that it has been possible to state in a manner satisfactory to themselves at least one aspect of the position of a group which differs as widely from that of The Christian Century as do the Anglo-catholics. The gist of the argument was that neither Catholics nor anyone else had a right to assume that submission to the bishop of Rome is the true test of catholicity. Roman Catholics do assume that, and many Protestants

yield the point to them. One who rejects the claims of Rome but cherishes the concept of catholicity and employs many ceremonies which are historically associated with the practice of the Roman church, may conceivably be wrong—either in rejecting Rome or in over-valuing catholicity and the ceremonies—but cannot be accused of inconsistency. To this it should be added, for the special benefit of Episcopalians, that Congregationalists, Presbyterians and others who may value the concept of catholicity are not therefore impelled by any logical or historical compulsion to believe that the true test of catholicity is the acceptance of an episcopate professing to derive its office and authority from establishment by Christ himself or by unbroken succession from the apostles. They also may conceivably be wrong—as anyone may who has an opinion about anything—but it is not inherently inconsistent for them to claim allegiance to the one true, holy, apostolic and universal church and yet believe that such a church exercises no rightful authority over the beliefs of men, has no exclusive facilities for knowing the truth or transmitting it uncorrupted, and is not to be distinguished by the possession of any particular orders of ministry. Protestants have a right to be as catholic as they want to be.

What Is a Dry?

THE STRATEGY of those who oppose prohibition is to throw the issue into confusion by coining a vocabulary of relativity. First there appeared the term "bone dry," which was assumed to be something dryer than dry. Then there appeared the terms "moist" and "damp" to designate something which was assumed to keep the virtue of dryness while making liberal concessions to the wet side. A "moist" is supposed to be a person who stands midway between the drys and the wets.

Other terms have also appeared. "I am personally dry," is an oft-repeated declaration. A high political official who stands with the drys and has consistently received their support, in a private conversation made a plea for Mrs. Ruth Hanna McCormick during her candidacy in Illinois for the United States senate, on the ground that she was even "dryer" than he. When asked to explain, he said that though he never drank from habit or desire, nevertheless his scruples did not extend to social occasions where liquor was offered the guests. Once he had been a guest with Mrs. McCormick at a dinner where liquor was served; he accepted his glass and drank it, while she declined hers. If, therefore, he was worthy of the support of the drys, she was more worthy of it; she was "personally dry." This concept stands over against a term for whose coinage, perhaps, The Christian Century is itself responsible, namely, the "political dry." In popular usage this term has wandered far from its original connotation. It is now generally applied to a political leader—a senator or congressman, for example—who "votes dry and drinks wet." Its original meaning, of course, was to describe a politician who was wet, or without convictions as to prohibition, but who voted dry because it was "good politics" to do so. If such a man drinks, his drinking is, no doubt, a symptom of his state of mind, and in ninety-nine cases out of one hundred, would warrant the conclusion that he is a "political dry;" but the term does not apply because he drinks, but because he votes dry merely to gain or hold political office.

We are probably now entering the most critical phase of the prohibition discussion, following the impending report of the Wickersham commission, and in preparation for the campaign of 1932. It is of the highest importance that the issue shall not be confused or blurred by a deceptive terminology. The time calls for the clearest possible thinking. Whether one likes or deplores the universal currency of the words "wet" and "dry," they are no doubt here to stay. The newspapers will see to that. For headline purposes they seek short words in order to say as much as possible in limited space. "Prohibition," "18th amendment," "Volstead law," "anti-prohibition" and such words will continue to be hit off in headlines by "wet" and "dry," just as "Roosevelt" was contracted to "T. R." Straight thinking, therefore, will demand that these terms be kept anchored in the realities which they represent and not allowed to wander around and finally to adhere to irrelevant or unreal issues.

What then is a dry? The term can be defined by making two fundamental distinctions. The first is the distinction between drinking and trafficking in drink.

I

It will come with something of a shock to many if we say that to be a dry has nothing to do with drinking. But that is the precise fact. To be "personally dry" in the sense of being a total abstainer, is not necessarily to be a dry. An abstainer may be a dry, or again he may not. A drinker may be a dry. The high political official whose conversation is referred to above was and is a genuine dry, despite the fact that he drank his glass of liquor when it was offered to him. This statement does not excuse him from another form of guilt nor weaken the condemnation which such guilt deserves, but his guilt is not a denial of his dryness. Even a drunkard may be a dry, honestly and genuinely.

This is a delicate point, and we run the risk of being badly misunderstood and misquoted. But the distinction is as important as it is delicate. Indeed, it is so important that whatever risk is involved in stating it must boldly be incurred. The hope of prohibition lies in getting the distinction clearly established in the public mind. In this post-war era of confused and fallen moral standards, the revolt against prohibition rests upon the misconception that it is an attempt to regulate people's private habits; it tells them what they may drink and what they may not drink; it assumes that drinking is something

inherently wicked, even light social drinking. The temper of this era is such that it rebels against any such interference with personal liberty.

Nothing is more important than to clarify this confused thinking. Prohibition has nothing to do with the personal liberty to drink or not to drink. In saying this one does not weaken in the slightest degree one's conviction that it is wrong to drink. That is a thesis which may be sustained from many points of view—from more points of view than were available to our fathers. But the belief that to drink is inherently wrong is not the basis of prohibition. And it is not involved in the definition of a dry. One may hold that it is not intrinsically wrong to drink and be as genuine a dry as one who holds that drinking is a sin.

Being a dry has to do, not with the drinking, but with the traffic in drink. It is the selling of liquor that the 18th amendment forbids, not the drinking of it. There is not a word in the entire body of anti-liquor legislation that forbids drinking. The drinker does not violate the 18th amendment, nor the Volstead law. He violates something else—something more fundamental than a legal code, which any citizen with the most ordinary moral sensitiveness who patronizes a bootlegger ought to be aware of—but he does not violate the prohibition law or any other statutory law. Prohibitionists used to be clear-headed on this point, but many of them have become obfuscated by the persistent fusillade of wet propaganda. Happily, they were clear-headed when they formulated the prohibitory law. They so definitely refused to invade the area of personal liberty that every attempt which has since been made under the law to include the drinker as *particeps criminis* with the seller has been defeated by the courts. So consistently does the law concentrate upon the traffic as such that the supreme court recently refused to hold guilty the drinker even when he was indicted not merely for drinking, but for purchasing. All the logic of the case is on the side of holding the purchaser as a co-conspirator with the seller. But the law, says the court, is otherwise. Its sole and whole intent was to extirpate from our economic system the commerce in intoxicating liquor.

A dry, therefore, to begin with, is one who believes that the traffic in liquor is an evil, and that it should be dealt with by the community as a whole without invading the realm of personal liberty or requiring the common acceptance of any belief about the ethics of drinking. A group of drys may have quite dissimilar reasons for being dry. One may be dry because he regards drinking as a sin. Another because he regards drinking as a tremendous economic waste. Another because drinking disorganizes his factory. Another because drinking is bad for the working classes in general. Another because drinking is bad for the colored people. Another because the physiological effects of drinking are bad. Another because the menace of the drinker to a society that lives on wheels makes him shudder. Another because drinking reduces the mental efficiency of common man and genius alike. Another because of the hereditary effects of drinking. Another because, though he likes to drink himself, and thinks it does him no harm, he nevertheless thinks it is bad for other people, or at least for the great majority of other people, and he is willing to define his attitude in terms of the general good rather than in terms of his own selfish appetite. Another because the saloon where liquor is sold affords a hang-out for gangsters and criminals of all sorts and thus becomes a breeding place for a thousand anti-social forces. Another—there are scores of other reasons. Some drys will subscribe to a majority of other drys' reasons. But not every one will do so. And, as a matter of fact, not all reasons are logically or even morally consistent with one another. But no dry is in favor of making it a crime to drink. The one thing that all drys, despite the divergence of their reasons for being dry, agree upon is that the organized business of making and selling intoxicating liquor for beverage purposes is evil, and that the evil effects it produces in the body social are so great and so unmitigated that we should refuse to give it the status which the community, by law, gives to every legitimate business.

It will be obvious at once that being a dry has nothing to do with sumptuary legislation. From the time of the Greeks and Romans, attempts have been made in various countries to proscribe certain things which people must not eat or drink or wear. This sumptuary legislation has always been ineffective and repugnant to a free people. It is as definitely repudiated by the drys as by the wets. Modern American liquor legislation has always dealt with liquor as a business, not with liquor as a habit. Its attack has not been directed at the thirst motive of the drinker, but at the profit motive of the seller. It has not challenged the right to drink. It has challenged the right to sell. And long before prohibition days, the supreme court ruled that the nature of the commerce in drink was such that the business had no inherent right to exist in the economic order, but could exist only on the sufferance of the community. An intelligent dry will therefore never allow himself to become confused by wet talk about sumptuary legislation. He will stand forth as no less opposed to sumptuary legislation than, say, Alfred E. Smith. The dry is not a moralist. He is an economist. He is dealing with an evil which, whatever kind of an evil it is, is an economic entity, and it is as an economic entity that he proceeds against it.

A dry measure is therefore an economic measure, not a moralistic or puritanical or fanatical measure. It operates in the same field in which all law operates—the same field in which tariff measures operate, or immigration measures, or public utility measures, or tax measures, or railroad measures. Take the present power controversy as an example. The question under debate is whether such huge power generating plants as Boulder Dam and Muscle Shoals and others like them, will conduce to the com-

mon good if the power is generated and distributed by private enterprise or by the government. The common good is the test to which the advocates of both methods submit their proposals. Likewise the question under debate in the wet and dry issue is whether the common good is served by one method or another method of dealing with the generation and distribution of intoxicating liquor. The only difference between the two is that the generation and distribution of power is itself an inherent good, while the generation and distribution of liquor is an inherent evil. No one therefore proposes to prohibit the generation and distribution of power, but one of the measures for dealing with the generation and distribution of liquor is to prohibit it altogether.

II

We are defining a dry. And we have tried to show that a dry cannot be defined save by first making a distinction between drinking and the traffic in drink. But this gives only half of a definition. The other half requires that another definite distinction be made. It is the distinction between dealing with the liquor traffic on the basis of its legality, and dealing with it on the basis of its delegalization. A dry is one who holds that all attempts on behalf of the common good to control the manufacture and sale of liquor, whether by private enterprise or by government ownership and operation, have proved ineffectual in the past and, in the nature of the case, are bound to continue to be ineffectual; and that there is only one procedure that promises success, namely, to prohibit the entire business of manufacturing and selling it. In the case of the power traffic it is a question of wisely handling an inherent good so that the people may derive the maximum of benefit from it. In the case of the liquor traffic, it is a question of wisely handling an inherent evil so that the people may be protected against the menace of waste, poverty, immorality, inefficiency and social corruption for which its presence in the economic system is responsible. The dry reads history, or turns the pages of his own memory, or merely uses his eyes and his intelligence and discerns that under every form of so-called "control" of the liquor traffic, the traffic flourishes and the citizenship is debauched. He can see not only that it has always been so, but why it must always continue to be so. And he concludes that there is only one thing to do with the business, and that is to refuse to invest it with any further protection under the law, to delegalize it, to prohibit it, to make it an outlaw and to turn all the powers of the law against it.

A dry is, therefore, a prohibitionist. There are no shades or varieties of prohibition. A "bone dry" is no more dry than any genuine dry. There are no degrees of dryness. And there are no degrees of wetness. A "moist" has no kinship with the drys. A "moist" is a wet. The issue is clean-cut. It turns on the single question of the legalization or the delegalization of the liquor traffic. A wet stands for its legalization. A dry stands for its delegalization.

Mr. Dwight Morrow, in his campaign for the senate, declared for the repeal of the 18th amendment and the return of power to the states. He claimed that in so doing he was acting as a dry. A distinguished wet took him to task for making his proposal on the ground that it would bring back the saloon in at least ten states! Mr. Morrow's dryness was purely an affectation. He is in fact a wet.

The proposal to have the government, whether federal or state, manufacture and sell liquor, or act as the agent of private business in its distribution, is a wet proposal. It lifts the legal ban against the liquor traffic and takes the business even more closely to the bosom of the government than under the old license system. Those who favor it are wets.

Many persons imagine that if they could get a slight trickle of beer and wine flowing through the prohibition dyke it would be innocent enough and would satisfy the demand for other kinds of liquor. They do not like to be called wets. They think they are only "moist." But "moist" is wet. They wish to break down the absolute legal barrier against the traffic in liquor. A dry knows that a partial barrier against the liquor traffic ends in being no barrier at all. He knows that those who wish the alcoholic content under the Volstead law to be raised so that 2.75 beer or 4.4 beer can be legal, do so because they desire liquor that is *more intoxicating* than one-half of one per cent. They propose to legalize a certain form of intoxicating liquor. They are wets.

Mr. Hoover's formula of prohibition as a "noble experiment" leaves it undetermined as to whether he is a wet or a dry. A dry does not believe that prohibition is an experiment. He believes that it is the end of an experiment—a long, patient, resourceful and thorough experiment in dealing with the liquor traffic as a legalized economic entity. We do not suggest that Mr. Hoover is a wet. His formula, however, is not a dry formula. It is a wet formula. Mr. Hoover, we believe, has deeper thoughts on the subject than he has yet expressed, more definitive thoughts, more leaderlike thoughts. The nation is waiting to know what these thoughts are. It earnestly wishes to know whether its President is a wet or a dry.

The Wickersham commission is, we are told, about to make its report. Will it be wet or will it be dry? No one knows. The public will judge as to its merits. The press is preparing the public for a "moist" report. We know in advance that a report which the wet press will label "moist" is a wet report. The public has one fundamental question under which to examine the Wickersham commission's report: Does it recommend at any point, in any degree, the re-legalization of the liquor traffic? If it does, it is wet. If it does not, directly or indirectly, it is dry. There are innumerable details in connection with enforcement in which the essential wet and dry issue is not involved. Upon these there will be harmless and inevitable differences of opinion. But the great issue is Democracy versus the Liquor Traffic. A wet report, confessing the inability of democracy to enforce its own

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laws and therefore making concessions to the liquor traffic, will weaken democracy. A dry report will strengthen democracy by justifying the delegalizing of the liquor traffic and pointing out wise methods by which the sovereign will of the people may be more fully effectuated.

The Race Issue at Detroit

IT MAY BE put down that the most acute, most baffling and most immediate issue which confronts the Christian church in America is the race question. Acute, because the gulf between Christian teaching and general practice yawns so wide that the dullest eye can see it. Baffling, because the attempt to substitute Christian practice for long-established social procedure involves a conflict of loyalties which requires yet unfound resources of wisdom and courage. Immediate, because the great body of American Negroes—one-tenth of our population—is awake to the injustice which has been its portion and is demanding, with constantly increasing vigor, that Christian professions and Christian practice be brought into conformity. Race will furnish the touchstone by which the sincerity of American Christianity is judged for years to come. Race will likewise furnish the measuring rod by which the spiritual capacity of American Christianity is gauged. Millions of white Christians will find themselves appalled and resentful at such a prospect. But there is nothing they can do to alter it. Forces beyond their control are in command. The race issue is here; it is seething; and it must be faced.

Suddenly, last week at Detroit, this issue stepped in to disarrange all the well-laid plans of a Christian convention. Elsewhere in this issue Dr. Yard tells the story of what happened, and it need not be repeated here. But the main facts should be kept in mind. Here was a convention seeking a Christian solution for the problems of daily living which most affect its delegates. It was thought that a written contract with the management of the hotel in which the convention met had guaranteed it against the intrusion of this particular problem which so overshadows all the activities and thinking of Negroes. But when the barriers thus erected failed to hold, and the issue came flooding in upon the delegates, the course which they elected to follow, satisfactory as it may have seemed to the majority of the white members of the convention, proved so unsatisfactory to a minority of the white members that they signed a vigorous protest, and so unsatisfactory to most of the Negroes that they withdrew.

What is to be said about this Detroit affair?

First of all, let it be said that there is neither insight nor wisdom in attempting to minimize its importance or to keep it from public notice. A tendency to do both these things developed, both at Detroit and later. Certain observers saw in the whole incident only one more instance of discrimination against a race which should have become accustomed to such experiences, and a rather minor instance at that, since, along with the acknowledged discrimination, there went the offer of certain compensatory arrangements that would have left the Negroes not wholly unprovided for. On the other hand, fearful lest the original purpose of the convention be lost in preoccupation with this unexpected and passionate issue, the executive committee made extraordinary efforts to keep all knowledge of what had happened from the public. The Detroit newspapers cooperated with the committee to the extent of remaining silent about the one event of the conference that, from the ordinary newspaper standpoint, constituted its livest news. As we write these words we are not sure but that they will be the first news that the Christians of America will have of this deeply significant event—words appearing in a publication dated 15 days after the event itself took place.

In the second place, it is perhaps just as well that the issue arose as it did. It is time that the Christians of America stopped trying to fool themselves as to the unchristian nature of the society in which they live and of which they are a part—in fact, if statistics of church membership mean anything, of which they are the majority part. This is not to excuse the management of the Detroit hotel for repudiating the agreement which it had voluntarily signed. Neither is it to belittle the efforts which the conveners of the conference made to protect it against the raising of this issue. But the whole Christian movement in America is palsied by a species of formalism and artificiality which grows directly out of its failure to perceive and deal with the fundamental denials of Christian postulates on which our society rests. Christianity in the United States—the territory could be widened, but for the moment it is this which is under consideration—Christianity in the United States will never gather heroic vigor until it sees that life in the United States is non-Christian, unchristian, and—in its relation to issues such as that of race—anti-Christian, and bases its conception of itself and of its task on that insight.

Third, the Detroit event, when it becomes known, should give thoughtful white Christians a new conception of the changes that have taken place among Negro Christians in the last few years. If there was any one aspect of the affair more disappointing than others it was the evident failure of many leaders of the conference to put themselves in the place of the Negro delegates and to sympathize with them sufficiently to understand the full difficulty of their position. Apparently, such leaders failed utterly to realize that the Negro college student who continues to hope and work for the advancement of his race by means of religion is today beset on every side by the scorn and opposition of large numbers of influential colored intellectuals. Religion, these intellectuals proclaim from the housetops, has proved itself a delusive reliance for the Negro. It has lavished sentimental phrases about brotherhood upon him while it

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has acquiesced in the prevailing attitude which deprives him of justice. *And justice, even-handed justice, is the foundation demand of today's Negro.*

Many of the leaders of the Detroit convention failed to see that for the Negro delegates there to have assented to the discriminatory policy which developed would have been for them to put themselves outside the pale with the most vigorous and influential portion of their own race. The Negro Christian in America is, in fact, facing the same dilemma that has faced the yellow Christian in China and the brown Christian in India, and that will soon face the black Christian in Africa: Can he be true to the just aspirations of his race and still remain within the dominant white Christian ranks? To talk about the attitude of the Negro delegates at Detroit as provocative, or to regret that they passed up one more chance to suffer indignities with patience, as some have already begun to do, is but to show a complete lack of comprehension of the terribly difficult situation in which the young Negro of the educated group who would remain in the ranks of the Christian fellowship today stands.

Viewed from one angle, the Detroit episode can be made to appear exceedingly small. Why should there be so much excitement over the fact that a group of Negroes were debarred from certain restaurants in an ornate hotel? Is not the same thing, or worse, happening to other Negroes every day? And why should it be a matter of much importance to the millions of white Christians of America if twenty Negro delegates to a faculty-student conference withdrew? They were youngsters; young students and young Y secretaries; youth goes to extremes. Why not treat the affair as the majority of the convention treated it—an unfortunate incident, not only to be deplored but to be protested against (for the convention voted, while remaining in its hotel, to make a "vigorous protest" to the management), and then to be forgotten as soon as possible?

Why not treat it thus? Because it will be treated very differently by the Negroes themselves. An issue as tense as the racial issue has become requires only small events to produce grave consequences. A murder in Bosnia precipitated a world war. The Negroes cannot and will not take this experience lightly. It will drive deeper the wedge between them and white Christianity in this country. It will have serious consequences in the Negro wing of the student Christian movement. It will be seized upon by certain Negro intellectuals as further evidence of the impotence of religion in the face of their race's great problem.

That is one reason why the whole body of American Christians should consider with great seriousness the withdrawal of the Negro delegates from the Detroit convention. Another and equally important reason is for the light which it throws on the perilous situation in which the surviving power of race prejudice places all religion. For if there is any vitality in the Christian life it ought not only to produce the spiritual imagination which makes race prejudice impossible but the courage which challenges such prejudice on the part of the general public. The ethical problem involved in race relations is much more easily discerned than that involved in our economic relations, and failure to see the former is almost certain proof that the church is too blind to see the latter. If we cannot achieve a degree of uniqueness in our race attitudes in the Christian community we may be sure that there is no other large social problem to which the church can make a distinctive contribution.

Our economic and social life is shot through with injustices and discriminations against various minority groups, but the Negro is the worst victim. Whatever the limitations of the Negro group may be it must be obvious to any fair observer that they are the limitations of an underprivileged class rather than those of race. For the unethical and unintelligent character of our race prejudice is revealed by the fact that it expresses itself most virulently against those members of the race who do *not* reveal the usual limitations of a race only recently emancipated from slavery, but who have, by virtue of advantages not enjoyed by the whole race and by the force of individual initiative which the whole race possesses potentially, lifted themselves above its limitations and achieved a plane in our society which excites the envy and aggravates the arrogance of racial bigots.

The more intelligent secular idealists are dealing with this problem vigorously, and the religious community is in danger of being less ethical on this as on other social issues than the more enlightened members of society in general. But while the church on the whole has not dealt vigorously with this problem, the very student movement which seems to have failed in meeting the issue unequivocally at Detroit has again and again revealed the resources of a religiously inspired social idealism, for it has been more uncompromising in facing the race issue on the college campus than most of the college administrations.

For this reason, in so far as the student movement is concerned, it would be unwise to regard the Detroit decision, reached in an hour of confusion and under the influence of conflicting and ambiguous forces, as more than a temporary setback. It may, and it is feared will, seriously disillusion the Negro students as to their position in the total movement. But it should not be long before the movement itself realizes the damage that has been done and takes energetic steps to repair it.

And it is possible, moreover, that this affair will tend to stiffen the policies and attitudes of all Christian organizations for a renewed assault upon this major source of their weakness. Would it not be a splendid aftermath to Detroit if all religious organizations of every kind would band themselves together to serve notice on the hotels of the country that they will accept no hospitality anywhere which does not provide for complete fairness in its treatment of the various races comprising the religious fellowship?

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What's Coming in Religion?

Can Jesus Maintain His Authority?

By Henry Sloane Coffin

THE EVANGELISTS tell us that the chief impression made by Jesus on those who listened to him was that of the personal authority with which he spoke. He would quote a statement of the revered law, accepted for generations as God's word, and calmly set it aside with a pronouncement of his own: "But *I* say unto you." The title invariably associated with his name by his followers in the first century was "Lord." In the creeds and hymns and prayers of the church throughout the centuries he has remained the "one Lord Jesus Christ."

But can he maintain that position in the minds of modern men? In an evolving world can we look back to a Teacher in the past as our final authority in religion and morals? Is not this to cramp the developing soul and conscience of mankind in an outworn mold? The word "lord" sounds foreign to our democratic ears. Why should a Galilean of a remote epoch "lord" it over our faith and life? One of our leading men of letters has written:

> The soul of man is a masterless thing
> That bides not another's control.

Contemporary educators reserve their fiercest attack for authoritarian teaching. Some current sociologists declare the church the foe of progress because it attempts to employ the "Jesus-stereotype" as the standard to which it would make the patterns of individual and group behavior conform. In not a few liberal pulpits, where communion with God is still preached, loyalty to Jesus is seldom mentioned. Numbers of thoughtful people in the Christian tradition would answer the question in the title of this article in the negative. To them Jesus is the sublimest figure in history. He has made a larger contribution to the spiritual heritage of mankind than any other. Much of it is of abiding worth, and to the end of time our race will be grateful to him. But as a Master to whom we yield personal allegiance his day is done.

Forty Years Ago

This feeling about Jesus, found only in a very few individuals in Christendom in the past, has suddenly become widespread in a single generation. In progressive Christian circles forty years ago it was thought that Jesus was just coming into his own as the one Lord of men's souls. The Protestant reformation had substituted the sole authority of the Bible for the authority of the Catholic church. Historical study had shown that the self-revelation of God in the Bible had culminated in the Word made flesh in Jesus. Scholars were insisting that the Old Testament was to be interpreted in the light of the fuller disclosure in Jesus, and Christian people were happy to be able to set aside the cursing psalms and many subchristian passages in the history of Israel as no part of the authoritative word of God to them. There still remained some difficulties in asserting the infallibility of Jesus: he apparently ascribed forms of insanity or epilepsy to demons, and accepted the traditional authorship of the biblical writings, quoting the pentateuch as the work of Moses and certain Psalms as David's, while historical scholars denied that Moses or David had written them. But this was satisfactorily settled by saying that in such matters as the origin of diseases or literary criticism Jesus shared the opinions of his time. It was only in faith and conduct that he was infallible.

What Kind of Authority?

Few had faced what they meant by the word "authority." Whether men spoke of the authority of the church, or of the Bible, or of Jesus, it was assumed that religion had to do with mysteries which men cannot investigate and discover for themselves. God had communicated these secrets to special persons—to the inspired writers of the Bible, or to the church through its official leaders. And when the authority of both Bible and church was challenged, it was assumed that Jesus possessed information about God and man's life with him here and hereafter which no one else possessed. Hence to call him "Lord" was to take as true what he taught on these subjects and to obey what he commanded with unquestioning fidelity.

But did Jesus claim authority of this sort? He wished not servants, but friends. Could he have them on this basis? When men attempt, out of his occasional and picturesque sayings, to compile a code to govern society or to regulate their own conduct, they find the sources extremely scanty, and they have the utmost difficulty in turning his fluid metaphors into precise laws. If one asks what did Jesus teach concerning property, or government, or the relations of the sexes, or the contacts of one race with another, it becomes evident that many of the questions which perplex us were not within his horizon. Can we find in him a sanction or a prohibition of the private ownership of capital or of the intermarriage of a man and woman who belong to different races? Can we appeal to him on such a religious question as prayer for rain?

What Jesus Does Not Offer

He who looks to Jesus for a set of religious beliefs and a system of ethics is doomed to be disappointed. He is not that sort of authority. Had he set forth a creed which satisfied the minds of dwellers in Pal-

estine in the first century, it would have been outmoded long ere now. Had he announced a code of morals suited to the agricultural and fishing community about the lake of Gennesaret, it would surely be ill-adapted to the industrial society of a machine age.

In liberal Christian circles today it is generally agreed that we cannot formulate a creed or a code from the sayings of Jesus. It is commonly said that he had certain great convictions about God and man and certain consequent ethical principles which he gave his followers, leaving them in each age to think out their faith in terms of the thinking of their time and to apply his principles in the social situations in which they found themselves; and it is true that occasionally he seemed to give such general statements. He taught them to live with God in filial trust and with men in reverent love. He summarized the law by putting together two Old Testament passages, which bade men love God wholeheartedly and their neighbors as themselves. He uttered the comprehensive golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them." The fourth evangelist reports a more distinctively Christian summary, a new commandment, "that ye love one another, even as I have loved you."

Following Jesus

But oftener Jesus' teaching dealt with the concrete situation in which those to whom he was speaking found themselves. A provincial peasant under the Roman empire might be taken from his work and impressed to transport military baggage. Jesus urged him, if forced to carry such a load for one mile, to offer to carry it two miles. In the primitive banking conditions of that time, an agricultural laborer or a small shopkeeper was in the habit of putting his savings into costly garments or precious ornaments or a treasure-chest of coins. Jesus warned that moths or rust or thieves might do away with these hoardings, but that there were imperishable spiritual riches. He dealt vividly with the life of his time. One cannot say that to go a second mile or "Lay not up for yourselves treasures upon earth" are universal principles. If at times Jesus laid down general principles, leaving his followers to work out their applications, oftener he handled concrete situations, leaving his followers to infer from them principles, or rather to catch from him the spirit in which they might deal with the circumstances which should confront them.

In what sense, then, can we speak of his authority?

It is worth noticing that his characteristic summons to his disciples was not "Obey me," but "Follow me." He had to think through for himself the course which he must pursue. The supreme decision of his career —the decision to go up to Jerusalem and expose himself to arrest and execution—was not easily reached. In our fragmentary narratives we can see him grappling with this problem. He finds that his view of the fulfillment of his mission is not shared by anyone, that his closest friends totally disagree with him and cannot understand him. Up to the last he himself appears uncertain of the outcome. In Gethsemane his mind is canvassing alternatives: "Abba, all things are possible unto thee: take away this cup from me." Step by step he feels his way in fidelity to the God in whom he trusts. As events unfold themselves he decides what his Father wants of him. His mind flings forth tentative solutions, and he looks at them, waiting for conscience to approve or reject them. He projects possibility after possibility until his soul rests in one course as linking him with God's purpose, and he prays: "Thy will be done."

Pioneers, Not Imitators

To follow him is obviously to embark upon a similar exploration of events to discover God's will in them. Amid the different circumstances of our age a Christian has to feel out and think through, both for himself and for the various social groups of which he is a member, the course which God would have him pursue. He cannot be an imitator of a life of the past, but a pioneer in a similarly venturesome comradeship with the living God in today. Jesus did not enlist followers to be replicas of himself. The more closely they copied him, the less they would be akin to his innovating spirit. Imitative disciples can never truly represent him. He sought to train men to such maturity of conscience that they would know of themselves what to do and how to do it. So far from stereotyping those whom he influenced to conform to fixed patterns of religious and moral behavior, he did his utmost to develop initiative. And he succeeded. It was when men saw the *boldness* of Peter and John that they took knowledge of them that they had been with Jesus.

Readers of Walter Pater's "Marius the Epicurean" will recall the scene where Marius witnesses the gladiatorial games, and, although they are held under the eye of that noble Stoic philosopher, the Emperor Marcus Aurelius, Marius is uncomfortable in their brutality. And Pater comments:

> Yes! what was needed was the heart that would make it impossible to witness all this; and the future would be with the forces that could beget a heart like that.

It was this heart which Christianity created. Jesus is not a law-giver, but a conscience-maker. He is not concerned with supplying new beliefs or new rules, but with producing new men. Hence it is futile to discuss what items in his convictions or his principles were original. His interest was in a finer conscientiousness—a new quality of life with God and man. By his teaching, by his life, and supremely by his death at Calvary, he himself has become the Conscience of mankind.

Jesus and Conscience

That is what the New Testament means when it speaks of him as the Judge. Instinctively his followers test right and wrong by him. This is not to take some saying of his and erect it into a statute for personal conduct, much less to attempt to put it into a legislative enactment for society. We have to interpret Jesus' sayings in the light of what he did, in the light of what he was. Our highest commendation of

an act is that it reminds us of him. Our dissatisfaction with any set of human relations—personal, or industrial, or racial—is that they appear un-Christlike. Jesus has woven himself into our moral judgment. Men cannot get away from him. He sits dominant at the center of our conscience. This is his authority over us.

It is not a position to which we have consciously elected him. We seem ourselves to have had little choice about it. It is a position which he wins for himself with each successive generation. We do not so much accord it to him as recognize that he already occupies it. When we confront decisions and make up our minds on religious and moral issues, it is of course possible for us to turn our backs upon him and to be guided by our own inclinations. Why should this first century carpenter prescribe our philosophy of life? Why should this "pale Galilean" inhibit our pleasure? But it is not easy to escape him. He haunts us. And we cannot go counter to him without doing violence to our own moral judgment. Wherever Jesus is known, he is better than man's best. This gives him his grip on consciences. Despite democratic views which have no place for lords, and despite claims to an independence which brooks no authority, this man possesses an inherent moral sovereignty which compels allegiance. To be rebels to him is to wrong ourselves.

Creator of Discontent

For (however it may be accounted for) Jesus continues age after age to show himself potent to do three things with men:

First, to render them discontented with anything in themselves or in society which is at variance with him. To many, Jesus is not much more than a nuisance shaming them for acts below their accepted standards and making them uncomfortable in their selfishness. He is a gadfly stinging men out of their complacency. He is an irritant provoking them to question traditional usages and current practices. He is worse than that to those who take him seriously: if in some thoughtful moment they stand face to face with him, they are mortified. They discover and loathe themselves. This and that about them stands out with appalling clarity.

They had acquiesced in the *mores* of their set and community. They had accepted current economic arrangements as the way in which the world gets its business done; they had slipped into the attitudes taken by folk of one race or class to those of another; they had taken for granted the treatment accorded by the community to those who transgressed its laws and were caught. But in the light of Jesus these matters are on their consciences and plaguing their minds. They do not know just what to do about them. Such situations are never easily remedied, nor does Jesus supply specific solutions to the questions which disturb them. But he makes it impossible for them to remain content under existing circumstances. Jesus always has had this power to make consciences more sensitive. Men dull them by various self-protecting devices. Convention encases them under a hardened surface. But there is no guarantee that he will not break through this caking and place social conditions on their quivering moral fibers.

An elderly Chinese official in the Forbidden City was once talking with me about the difference between Jesus and other foremost spiritual teachers—Laotsze, Buddha and Confucius. His conclusion, expressed in his own words, was: "He seems to me to have the power to create a more delicate conscience." This capacity to render men morally restive, discontenting them with themselves and their world, is one element of his abiding power.

The Constraint of Jesus

A second is his ability to conscript men to war with him against the un-Christlike within and about them. To be sure his is no irresistible coercion, so "to conscript" may be an inept verb. Many people never get beyond a vague uneasiness as to themselves and the social conditions in which they are involved. Jesus prevents smug content—and that is surely something. But with those who are responsive to him he does more than that. He constrains them to abandon some things which they enjoy. He compels them to shoulder responsibilities which they would like to dodge. He forces them to undertakings from which they shrink. And he keeps them in harness when they would much prefer to be released.

On a college campus a student who had flung off the restraints of his home and school training, and seemed headed for a moral disaster, when reasoned with to stop, said bluntly: "I feel that I ought, but I don't want to." And for some months he persisted. Subsequently, to the surprise of the college authorities, he managed to get himself in hand and to redeem his academic standing. When asked what had happened, he remarked: "I just had to quit: something out of my Christian training rose up and grabbed me." He was unwittingly repeating an apostle's metaphor: "I was *apprehended* of Christ Jesus." In the language of popular psychology, the influence of Jesus about his early years "conditioned" him.

And not only as a check to moral self-destruction is Jesus potent. Men tired and disheartened in their battle with social forces find him a Master with power to hold them to their warfare. Two decades ago, when the Jesuit scholar, Father George Tyrrell, was attempting to induce the leaders of the Roman church to face the results of scientific and historical investigation, and to allow teachers a reasonable freedom, and found himself pitted against a crushing ecclesiastical machine, he wrote in a letter:

> Again and again I have been tempted to give up the struggle, but always the figure of that strange Man hanging on the cross sends me back to my work again.

Jesus still possesses this authority.

The Mightiest Force

Third, he shows himself capable of making those whom he enlists conquerors. The student cited was enabled to pull himself up abruptly. Tyrrell lost his

battle and was excommunicated, but his books had and have a reading, his spirit is still a force to be reckoned with, and he went down with colors gallantly flying. The quality of soul of which Jesus is the creator and supreme symbol is indomitable. The conscience which he embodies is the mightiest force of which we know. Let any combination of factors range themselves against that, and sooner or later they are broken. He can do with men, and he can make them do, more than any other power which we can discover. This is the essence of his authority.

And one with such mysterious power as the Conscience of a large section of mankind inevitably raises questions as to who he is. Is he a casual happening in the evolution of our race—one who chanced to come on the stage centuries ago and has chanced to hold this moral lordship over thousands in each generation since?

Those who have yielded themselves to his authority have never been content with such an explanation. This personified Conscience, with power to keep them uncomfortable, to spur them to struggle, to reinforce them so that either they triumph or go down unbeaten, is to them the ultimate reality in the cosmos. They find themselves according him an homage beyond which they have nought to offer. Spontaneously they yield him their utmost reverence and fealty. God most high can evoke no more from them. And for them Jesus is God manifest in man—the Conscience not only of mankind, but the Conscience in control of the universe.

A Leap of Faith

This is a leap of faith, but it is a leap which the overwhelming majority of Christians have felt themselves impelled to take throughout the centuries. In following Jesus they have been persuaded that they were embarking on no losing cause. They have never been optimistic about its contemporary victories. From the day when an early disciple wrote: "The whole world lieth in wickedness," down to ourselves, painfully aware of titanic forces assaulting the Christian ethic and a vast lethargy oppressing its professed devotees, Christianity has seemed threatened by all-but-overwhelming powers of darkness. Calvaries dot the course of Christian history, and there is no reason to fancy that the future on this planet will differ in this respect from the past. But the cross has never been the end of a career nor the conclusion of a chapter in human affairs. It has been the beginning of a further and a vaster advance. Through all vicissitudes *vexilla regis prodeunt.*

When we ask why this has been the case, we can only tell ourselves that it is because this strange world of ours is so built. It is this cosmic setting of the figure of Jesus which compels Christians to attempt to spread his authority over all peoples. He belongs to a whole world, and a whole world belongs to him. This seems unintelligible and arrogant to those who are not his followers. They keep suggesting that we accept the *status quo* in religions, expecting Buddhist and Mohammedans, Jews and Christians to remain loyally within their ancestral faiths and to find sufficient points of agreement to draw them together in one spiritual fellowship to promote human well-being. And surely no intelligent follower of Jesus can allow himself to be contemptuous of the sincere faith of any man, nor fancy that he cannot learn something from him, nor be unwilling to work with him for any end which is dear to the heart of his Master.

Sharing the Faith

Nor should we allow ourselves to picture Christianity as an aggressive and imperialistic religion, going forth to conquer for its Lord the adherents of other faiths. That is to misrepresent the mind of him who sketched the Good Samaritan. But from the beginning, those who have found the lordship of Jesus the source of new life have felt it impossible not to share him with all men. And such sharing has never meant that Jesus was to be placed along with other spiritual leaders in men's reverent regard. He never can divide a soul's allegiance with others. Wherever Jesus becomes a force in human life, he takes an exclusive supremacy. He does not displace other teachers and guides of the spirit; he comes not to destroy but to fulfill; but they inevitably occupy subordinate positions in the now Christian soul. How can it be otherwise when men find in him the God they adore—the disclosure of the controlling spirit of the universe?

Nor is Christianity's main conflict today with other religions. The issue the world over is between those who share Thomas Hardy's feeling that ours is "a nonchalant universe," and those who believe that in and above all is One who cares. It is not a belief easily held by any who think. Here are pain and wrong and frustration which defy explanation. The central symbol of our faith—the cross—is just such an insoluble enigma. But that cross becomes to those who are mastered by Jesus the most revealing disclosure of the ultimate Reality. Here they are most cogently shamed with themselves and their world, moved to live differently, and empowered to hope and toil for a society dominated by such love as the cross symbolizes.

Bearing Witness

They cannot demonstrate to others that the universe is not uncaring. They can only bear witness that it has not been so with them, that they have known a love beyond any human affection given to them freely, and that the supreme inspirations of life come to them in the figure of Jesus. They admit that their interpretations of him, like all their knowledge, are imperfect and open to amendment. Here, as in everything else, they "know in part." Nevertheless they *know.* The supreme worth of Jesus to them is beyond question. They can answer the question in the title of this article in only one way. For them he is Lord now, and some day, however distant, they are firmly convinced that he will be Lord of all.

Facing Home Mission Facts

By Edmund de S. Brunner

THERE is no question but that the last fifteen years have seen a growing demand for further cooperation among the home mission forces. That demand has come both from within and without the home mission movement. On the inside scarcely a conference of importance has failed to pass resolutions favoring greater cooperation. The organization of state councils of home missions to furnish the machinery for working out cooperation is one evidence that home mission executives are ready to take some steps, albeit faltering, beyond the mere passage of resolutions. Within the home mission council itself voices have been raised criticizing the rate of progress and calling for more rapid progress.

Even more insistent has been the demand for further progress from those outside the officialdom of home missions. Publicists have raised the question as to the ethics of the home mission appeal, and have charged that competitive churches are maintained with funds raised on the basis of other appeals. The everyday practical man facing a competitive situation in his own community has grown increasingly restive. In thousands of cases he has tried to secure both relief and better service by combining churches, and in hundreds of cases he has succeeded. But that success has been so tardy and so difficult of achievement that a national agency, the Community church workers, was created in order to assist local communities to achieve their ends. Tardily, too, this organization has been recognized by Protestant officialdom when a more courageous attitude on the part of that same officialdom would greatly have facilitated the achievement of cooperation in many rural communities where it has failed and where such failure has resulted in bitterness and in criticism of church administration.

Impatience in Cities

Impatience with the slow progress of cooperation exists also in the city, a fact of great importance that I believe is too little recognized. The proof for this statement is to be found in a report published by my colleague, Dr. H. Paul Douglass, with the title, "Protestant Cooperation in American Cities." For the past three years Dr. Douglass has been making an exhaustive study of the operations and the aims of church federations. He has studied these federations in more than twenty of the largest cities in the United States. Dr. Douglass finds that the denominations that cooperate in federations are inclined to lag behind the ideals and impulses of the rank and file of their constituencies. He says: "There is a good deal of evidence to suggest that they are afraid of the warm-hearted irresponsibility of their lay constituents —perhaps also of their own better natures." As a result of this timidity Dr. Douglass finds that "ultimately there is very little which the federation can frankly discuss except accepted routine. The resulting mood," he pointedly adds, "cannot be very courageous."

Do the criticisms alluded to and the evident dissatisfaction of many of the laity have a basis in fact? Or is it true, as some administrators allege, that the laity have simply not caught up with the procession? The answer unfortunately is a negative. The critics are largely right, not in every particular, but in many. The rapidly changing conditions of modern life are intensifying competition. Progress there is, but progress that is at a slower rate than the increase in need.

City Conditions

Consider the city with its material glories, its abounding riches, its appalling poverty, unemployment and crime, its absorption in the pursuit of wealth, its churchless millions. It would seem that the situation in the city offers an invincibly compelling motive for those who proclaim the social efficacy of the Christian way of life to unite. In the face of the need the urban gestures toward cooperation are worse than farcical. Says Dr. Douglass: "The program as a whole is entirely experimental and opportunistic. Cooperative work is simply carried on up to the point at which somebody challenges its wisdom or authority. These challenges fluctuate greatly from time to time and place to place. Moreover, even after the denominations agree to assign a given function to a federation, they frequently prove to be 'Indian givers' and take back what they once granted. The federation has to worm its way into nooks and crannies not yet preempted, nor later discovered, by the denominations. At no point has it free course to run and be glorified."

And again: "Protestants almost never cooperate for the sheer reasonableness of such action, or because they want to be brotherly. Cooperation at a given time or place always reflects some particular advantage or particular pressure that serves to carry over previously separate activities into a joint program at this point or that." Full cooperation has been handicapped, according to Dr. Douglass, by denominational jealousy or timidity. "The psychology of the official cooperators," he asserts, "is that of a mouse dallying with a trap. They are terribly afraid of getting farther in than they intend." "The federation movement, therefore," he says, "succeeds on practical levels by the utilization of naive impulses and the avoidance of major difficulties, not primarily because of penetrating thought or high courage and leadership."

In the Country

What is true in the city is true more abundantly in the country. In more than half the states the percentage of adult population in church outside of cities of over 25,000 was less in 1926 than in previous ten-

year periods, according to the federal religious census. The worst record in this regard, apart from the south, is made in the states that are predominantly Protestant territory and within this group the losses are greatest in the so-called home mission states.

This is the picture in the large. Let us now examine the situation in more detail. The Institute of social and religious research is just completing, under the direction of Miss Elizabeth Hooker, a study of some 450 underchurched counties. Though there are naturally variations, the general tendency shows that in the very counties in which home missions has the clearest field little appreciable progress has been made in reducing the proportion of the population outside the church except in the cut-over areas of the middle west. However, the cases of marked increase in the proportion of population in church are for the most part in counties in which the Catholics or Mormons are strong, or counties where competition has been reduced or eliminated and in which the denomination chiefly responsible has sincerely and wholeheartedly attempted to give the people its best. The fact that it can be done makes more tragic the fact that in so many areas it has not been done. What possible defense, then, can there be for the continuation anywhere of the old regime of unrestricted competition? What possible blame can attach to those on the outside who, observing such a situation, decide that the gap between resolutions favoring comity and the practice of comity is so wide and deep as to call into question the sincerity of the resolutions?

No Improvement

During this last year the Institute of social and religious research has been intensively resurveying 157 field projects, both communities and counties, first studied in 1920 or 1925, in order to discover what trends have developed. Several hundred localities and upwards of 3,000 churches in every section of the United States have been revisited. These places were selected with great care and are reasonably representative of the average situation in rural America. The final tabulations are not completed, but all the material has been gone over and some major trends are becoming clear.

In the main there has been little change in the situation. Some scores of churches have closed, but this has not been because of comity arrangements. Rather it has been because struggling groups gave up the struggle, done to death by social forces beyond their control, and one of these forces—competition. Some churches have been founded, mostly of the emotional groups like Holy Rollers, Four Square Gospelites, who have moved in where others moved out. They have moved in because other nearby churches, chiefly in villages, have made no effort worthy of the name to serve areas surrendered by the struggling churches that died.

The institute's previous studies have shown that the open country is barely half as well evangelized as the village. Despite the competition in these localities, averaging nearly ten churches for each community, there has been little appreciable improvement in this situation. The more prosperous farmers are joining village churches, but in the average case the village churches are not accepting responsibility for the areas from which these people come.

Mission Aid Keeps Competition Alive

In the matter of home mission aid also there is scant improvement. Some few excellent projects are being given adequate aid, including several larger parishes, but in the main home mission aid is administered to competitive churches as oxygen to keep them alive and permit handfuls of people to sing their hymns from books bearing the name of their own publishing house instead of some other. In the main, home mission aid in these average American communities is designed to help weak denominational organizations retain a specific denominational connection, rather than to serve the needs of a community or even of a population group. In short, it is conducted on the nineteenth century plan.

Furthermore, little or no account has been taken of changing social conditions. Hundreds of miles of improved roads have been constructed in these areas since the institute's last studies. There has been an increase in the number of automobiles. Community boundaries have widened and communities are better integrated. The result is that churches which a few years ago faced little competition now must compete with others. Changing social conditions have thus increased competition more rapidly than the slow progress of comity has eliminated it.

One of the most discouraging features of this situation is the attitude of the denominational administrators toward it. Again and again it was found that the weaker one-church fields were poorly supported. Where there was a clear field the work was on part-time, unaided and often manned by an untrained man. In the competitive situations were found better trained men, often on full time and not infrequently assisted by grants-in-aid. Despite disclaimers these facts apply, though in varying degree, to all denominations.

Facing the Facts

These are not pleasant statements, but there is nothing to be gained by refusing to face the facts fairly and squarely in city and country alike. For those outside the church are uninterested in our extenuations and excuses, our explanations based on history and tradition. They ask, if they have not lost interest entirely, "When will you cease excuses and come to action?" And that question gains force with every day in view of the very slow progress that has been made in the technique of cooperation.

Why does this situation continue? It continues for two reasons. In the first place, too large a majority of our church administrators are utterly unmindful of the operation of social forces like enlarging community boundaries, shifting populations and the like. They are more concerned with churches than with

needs, with the problems of organization than with the problems of people and areas.

In the second place, competition continues because, with all honor to the exceptions, most denominational administrators wish it to continue or lack the courage to deal with competition in any statesmanlike way.

The proof of this statement is all too clear to any one who deals with the administrators on the field rather than in committee meetings or congresses called to discuss cooperation. Let me give you two illustrations:

The report of a recent nation-wide study of farmers' towns published figures that showed that as the number of churches per 1,000 persons increased up to five, the proportion of population in church and Sunday school increased. Isolating from its context this single fact and ignoring a whole series of facts given on the other side, the state secretary of a leading denomination used it in an article to prove that the myth of the harm of competition was thus forever exploded: by way of reinforcing this alleged conclusion of the study, the author quoted some statistics which nowhere appeared in the report, but which he nevertheless credited to it. Several other papers copied the article, of course without verifying the quotations, because doubtless they lacked experience with the statistical skill of dyed-in-the-wool denominationalists. This is only one of many examples of like wishful thinking.

Cut-throat Success

While state or district executives are as a rule less inclined to comity than national administrators, it was none the less the executive of a national board who recently declared at a small luncheon that: "After all, with churches as with business, competition is the incentive to results." Is it amiss to conclude from such an opinion that ministers, not having enough to do to compete with the individual and social sins of their communities, must needs compete with one another to make profitable use of their spare time? Apparently this leader has not read enough of the literature of business to realize that even here the note of cooperation is creeping in. Apparently, too, he does not feel that interdenominational relations should be on a higher plane than those of business.

Frankly, is not some of the scorn with which outsiders regard church administration in this country merited? What we really have to ask ourselves is this: When we say "cooperation" do we really mean cooperation, and mean it without any mental reservation as to the possible consequences to the prestige and authority in a given locality of our own particular denomination? I know from my own experience that all too often we do not. Usually we mean we are willing to give away what we do not want.

What, then, shall we do to be saved? Four immediate steps are demanded.

First, let home mission bodies determine what types of mission work can be best done as cooperative enterprises: either in those fields where the task holds no possible denominational advantage, or in situations of greater hazard and uncertainty than the individual denomination can well cope with alone, or where the service to be rendered is necessarily to people of such diverse groups and denominational affiliations, or of none, that no one denomination can possibly hope to meet the need.

Second, there should be a selection of types of service that can in future be best rendered through joint agencies, such as the promotion and administration of rural or city work, architectural service, and the like.

Experiment Needed

Third, there should be a selection of certain areas such as cities or states for definite and intensive experimentation over a period of years, involving a restudy of church establishments, intensive effort to effect readjustment of all overchurched situations, the extension of units of the church into underserved areas or unreached population groups, and the proper coordination of denominational or interdenominational agencies now at work within the area. This suggestion is premised on the belief that the way to national cooperation may perhaps be achieved by the practice of cooperation and perfection of technique in smaller areas that may be more disposed to work together than the nation as a whole. Ohio and some of the New England states have begun to show the way here. They should intensify their efforts with national help if needed, and others should follow in their train.

Fourth, plans should be made for a definite effort to carry statements of principles, definitions and procedures down to the smaller ecclesiastical units for their acceptance and understanding, in order to create support on the part of the church constituency for comity and cooperation, to encourage and support existing denominational leadership in its cooperative efforts, and to surmount present difficulties in the way of effecting necessary comity adjustments. There must be a change of attitude among the rank and file of administrators. Too long the defensive shield of organizational prestige has shut out the rays of the sun of Christian tolerance and cooperation.

B O O K S

The White Plume of Navarre

HENRY OF NAVARRE. *By Henry Dwight Sedgwick. Bobbs-Merrill Company,* $5.00.

THE PERSONALITY of Henry IV of France, rather than the wars of religion, is the author's theme, but the two are as inseparable as the life of Columbus and the discovery of America. The non-political aspect of the religious struggle scarcely receives its due and the Protestants get something less than justice with regard to the early part of that conflict. An "accidental fracas ended in a massacre of a Huguenot conventicle" at Vassy. The Protestants were "heretics and rebels"—but rebels because persecuted as heretics. The father of Henry of Guise was "murdered by a Hugue-

not assassin"—true, but in reprisal for a massacre of Huguenots by his men. The Protestants of Navarre were "austere sectaries." The massacre of St. Bartholomew's day is treated as chiefly a political phenomenon and the pope's celebrated Te Deum is not mentioned. As a matter of fact, it was little worse than the Protestant Du Plessis-Mornay's description of the foul murder of the Duc de Guise as a notable blessing which "our church must publicly recognize as a handiwork of God," or the Catholic League's similar thanksgiving for the murder of Henry III by a monk. One fact that needs to be remembered in balancing the violence of the two parties is that the Protestants were fighting for the right to exercise their own religion, and the Catholics for the establishment of a religious monopoly in a nation which already had a very large Protestant element. Henry is given little credit, and deserves little, for sincerity in his conversion to gain the throne. The pope's complaisance in granting him a divorce from his first wife contrasts strangely with an earlier pope's alleged virtue and courage in refusing one "even to a king" in the case of Henry VIII. The author does full justice to the peculiar charm of Henry of Navarre's personality and to his genius for war and statecraft, as well as to his weakness for women. The scandals are fully documented. The "grand dessein" for a federation of European states, a limitation of armaments and the abolition of war—if it was not a later figment of Sully's imagination, as Sedgwick thinks it was not—entitles Henry to recognition as the progenitor of the league of nations. But even so, the project was complicated with the not so grand design of getting back the runaway Princess of Condé to be his mistress. This admirable piece of work, following his "Cortés" and "Lafayette," confirms Sedgwick's standing as both a scholarly and a popular biographer.

WINFRED ERNEST GARRISON.

Books in Brief

GIRLS WHO MADE GOOD. *By Winifred and Frances Kirkland. Richard R. Smith,* $1.00.

Life-stories of fifteen girls who built noble characters and useful lives out of the materials that they found at hand. An inspiring book for all girls.

STROKE OF ONE. *By R. A. J. Walling. William Morrow & Co.,* $2.00.

A mystery story. Triple X, class A, four stars, or whatever is the proper accolade for complete excellence in mystery tales.

UNREST, *the Rebel Poets' Anthology for 1930. Edited by Ralph Cheyney and Jack Conroy. Braithwaite & Miller, London,* $1.00.

This is to be an annual institution, it seems, since the success of the 1929 volume. Some of the "rebel poets" sing of human brotherhood. Others, doubtless with the same motive but completely convinced that brotherhood can have only one form of political and economic expression, shout praise to communistic Russia and damn every other country and government. There is ardent and generous emotion and some strong writing in the volume, as well as some that is more strident than strong; but the political economy of even the most prophetic poets is not necessarily inspired.

TEPOZTLAN, A MEXICAN VILLAGE. *By Robert Redfield. University of Chicago Press,* $3.00.

Mr. Redfield, one of the ablest of the younger anthropologists, spent the better part of a year with his family in residence in a Mexican Indian village. His study of the mind and culture of the people covered economic and social life, religion and folk lore, magic, medicine, music, politics—in fact, everything that enters into a full description of the social group and the various types of individuals composing it. This is not only a remarkably thorough and interesting account of this particular village and a contribution to the understanding of peasant life in Mexico, but a model of a new method in the study of society.

POEMS FOR SPECIAL DAYS AND OCCASIONS. *Compiled by Thomas Curtis Clark. Richard R. Smith,* $1.00.

Last month it was Christmas. This month it is New Year's day. Next month it is the birthdays of Lincoln and Washington. Then come Lent and Easter. And so it goes throughout the year. The calendar of church and school is just one special day after another, and not one of them can be properly celebrated without appropriate poetry. Here it is, culled from many sources, classified by days and occasions. A small collection, to be sure—175 poems—but large enough to give a good selection from which to choose suitable verse—for the church calendar, for example, or for use in a sermon or address—for any of those special days which make up the modern Christian year. And just see who compiled it. It must be good.

DESERT POEMS. *By Ada Hastings Hedges. Metropolitan Press, Portland, Ore.,* $1.25.

These are something more than very lovely verses about the desert. They are a piece of the desert itself, with all its beauty, its mystery and its tragedy. This author must have lived on the desert, or at least on the fringes of it—as this reviewer has—for she knows its bitter and its sweet. For her, its sinister moods predominate. The reviewer does not agree, but that is of no consequence. Her interpretation of that aspect, and some others, is completely true and her poetry is real. Her handling of the sonnet form is exceptionally satisfying, but a briefer bit, which epitomizes her interpretation of the desert, must serve as a sample:

> "Tilled land is a housewife
> Gossiping across a wall;
> The desert is a slim gypsy
> With a dagger in her shawl."

THE CHURCH: *Report of the Anglo-Catholic Congress, London,* 1930. *Morehouse Pub. Co.,* $2.50.

This record of the addresses delivered at the Anglo-catholic congress last July deserves a reading much wider than the circle devoted to the promotion of Anglo-catholicism. It has an historical value, as stating with the closest approach to official authority the attitudes and beliefs of this important group; and it has a religious value for those who are trying to think their way through to a clear conception of the meaning of Christian faith and duty. The topics discussed are: the unity, holiness, catholicity and apostolicity of the church, the theory and practice of confession, holy communion and the mass, prayer, and the relation of men and women respectively to the church. It is strongly asserted that the essential unity of the church depends not upon its orders and organization but upon the unity of Christians in Christ. "The church as it exists in the sight of God—that is, as it exists in reality—is one. It includes all those who have accepted the salvation that is offered them in Christ Jesus our Lord." Surely that is a sufficient basis on which to build a practice of "the equality of all Christians before God." Further discussions lean toward union with Romanism rather than with Protestantism. "Catholicism is something much larger than Roman Catholic-

ism." It is indeed. It is also something much larger than Roman Catholicism plus Anglo-catholicism plus the Anglicanism that does not call itself catholic.

CORRESPONDENCE

Religion Must Be Supernatural

EDITOR THE CHRISTIAN CENTURY:

SIR: Comes now some widely heralded writings on "What's Coming In Religion?" and just today I read your first installment by George A. Coe. Mr. Coe and your correspondent have, thus far, missed each other's friendship and acquaintance, but in his long story about what may be coming in religion or outside of it, he says something that I will write about, "though the heavens fall." Thus: "The world society that now is rapidly forming will not be permeated by any 'ism' or 'ity' that does not, like rain-bearing clouds, empty itself and lose itself in the common earth. What is common to men when they meet one another merely as men; the ordinary acts that must be performed for the sustenance of the body; the everyday processes of extending knowledge and of creating and enjoying beauty; play; love; cooperation; nurture of the young and succor of the weak; the creative acts whereby men achieve mastery of nature and of themselves—here is the native soil of religion. Either the human motives here at play contain spontaneous religious aspiration and are capable of rising to the level of worship, or religion will come to an end."

I affirm that an exactly opposite assertion would be a much nearer approach to the real truth. If the spiritual motives at play as walled in in the human breasts of the children of men do not reach to a superhuman and supernatural relationship and fellowship with God, then Christianity will end. But "heaven and earth may pass away, but not one jot nor tittle" of the truth as revealed in Jesus Christ shall pass away till all be fulfilled.

Religion is merely something on which men rely and it would be, indeed, a consummation devoutly to be wished if many of them could end, and would end. Worship of wood, stick, stone, wealth, intelligence, even lust or devil worship, any and all, may be termed religion and how much happier the world would be if these worships could come to an end and end that kind of "religion"! Not so, Christianity. It permeates this poor fleshly body; re-creates the soul when it is "born again," receives virtue from "God's garments as he passes by," and lifts with spirit wings this mysterious life breathed into us as "living souls" into an immortality that fadeth not away.

Is this "science" or "tradition"? I defend neither the one nor the other, but do boldly assert that tradition is about as dependable as much of the so-called science we are getting now. Can we fully understand it? No, but those dear souls who can testify of a living spiritual experience when their extremities met God's opportunities, are, in my opinion, much more capable witnesses than Mr. Coe seems to surmise.

Tuscaloosa, Ala. CHESTER E. JOHNSON.

Progress Toward Racial Understanding

EDITOR THE CHRISTIAN CENTURY:

SIR: As one of your enthusiastic southern subscribers, I was greatly interested in the article by Leila Avery Rothenberger, depicting the Negro woman's condition in the United States. The author emphasizes economic handicaps, but economic problems it will be remembered have a way of disregarding racial lines. We should not overlook the fact that most of the hardships and burdens referred to are borne by vast numbers of our white women, too. Nevertheless the article brings to bold relief some of the injustices suffered by the race, and the acuteness of this situation should not be minimized.

There is much to make us hopeful in the south. If we could secure the same extensive publicity for our interracial achievements as that given lynchings (and I know that will never be possible), our critics would perhaps show greater patience with us. Within the last two or three years, there have been constructed and put into operation in this state three magnificent new institutions for the service of members of the Negro race—the Agricultural and Mechanical college at Pine Bluff, the State tuberculosis sanitorium for Negroes at Alexander and the Dunbar junior college and high school at Little Rock, said to be the finest of its kind in the entire south. These recent investments in the health and training of Negroes demonstrate clearly that there is among white people of Arkansas an awakened interest in the welfare and happiness of the other race.

The Dunbar school in Little Rock represents an outlay of $400,000, one-fourth of which came from the Rosenwald fund and General education board. The appropriation of local funds to the extent of $300,000 for Negro education was made by a board of five white men and one white woman, none of whom had any selfish or political interest to serve. Public opinion, reflected in the pride which white people feel in the new school, supports the local board in its effort to deal effectively and equitably with the Negro educational problem. Professor John H. Lewis, president of the junior college, is a gifted leader, genuinely admired by both races.

In all racial contacts there are unmistakable signs of better understanding. On the part of our own people the attitude of helpfulness is quite evident. Bishop Denby, directing the work of the Episcopal church among the Negroes of the southwest, recognized this in a recent address in which he stated, "The changing attitude of patrons on street cars and the accommodations for Negroes provided by local business firms and theaters are tangible evidences of the desire for better relations, cooperation and understanding between the races."

The Negro is seeking justice. In spite of our good intentions, he has not always received it. The church has a great duty here, which should be neglected no longer. Recently in a meeting of members of his race, P. L. Dorman, editor of the Arkansas Survey and one of the outstanding Negro leaders in Arkansas, made this statement: "The hope of the Negro is in the Christian young manhood which the white race is calling to leadership." This voices eloquently the hope of the future which the thinking and patient Negro is holding. The church will not disappoint him. Again, in spite of our mistakes, we are making progress.

Little Rock, Ark. BROOKS HAYS.

Biblical Authority for Amos 'n' Andy

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your recent correspondents suggests that this is an Amos 'n' Andy world, and a local minister says that this generation is getting its inspiration from Amos and Andy rather than from Amos and Isaiah. But please stand by. Now comes forth one of our Sunday school teachers and cites chapter and verse, giving scriptural authority for the clean teeth propaganda of Amos 'n' Andy. In the book of Amos 4:6, we read, "And I have given you cleanness of teeth in all your cities." There can be no doubt that this modern prophet Amos is the fulfillment or antetype of the biblical prophet bearing the same name. Hence with clear conscience we may listen to Amos 'n' Andy for our bedtime devotions as usual. Selah.

Hastings, Neb. R. L. THORP.

From a University President

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my high and deep appreciation of the article by Professor King on the psychology of drunkenness. I regard it as the most helpful and convincing statement which I have seen. I wish it might be printed in a cheap booklet for general distribution. I congratulate you upon publishing it.

Bucknell University, EMORY V. HUNT.
Lewisburg, Pa.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Lord Melchett, British Zionist

Lord Melchett (Sir Alfred Mond), giant of British industry, and noted Zionist, died in London on Dec. 26, after a long illness. He was 62 years of age. In business, politics and religion Lord Melchett's interests were worldwide. He was immensely wealthy, and had contributed great sums to the Zionist work in Palestine. He had liberal ideas on social and industrial problems, particularly in the relations of employers and workers. He forged strong links of Anglo-American finance. His $280,000,000 Imperial chemical industry is his chief monument of industrial organization. It is said that his metal holdings embraced either directly or indirectly nearly all the nickel mines in existence. Two months ago, Lord Melchett resigned as chairman of the Jewish Agency's council, protesting against the Passfield white paper policy. At the meeting of the annual conference of the English Zionist federation, held the evening of Dec. 26, representatives of all the Zionist bodies in the united kingdom observed a 30-minute silence in tribute to the dead leader.

Einstein Appreciates Honor Done Him by Riverside Church

Soon after Alfred Einstein's arrival in this country he was asked by an interviewer for the Hearst papers whether he thought any Christian church in Germany would have honored him, a Jew, in the manner in which he was honored by Dr. Fosdick's church in New York, which placed a sculptured image of the scientist over its entrance. He replied: "I'm afraid not. I do not think that any Christian church in Germany would venture to honor a Jew. I admire the liberalism which is evident not only in my own inclusion, but in the entire plan of the church. I notice Mohammed and Buddha among the prophets of the world honored by Dr. Fosdick. Incidentally, I understand that there are three other Jews, including Spinoza, who appear in the arch over the church's entrance." Speaking on the question of internationalism, Einstein said: "Internationalism does not mean the surrender of individuality. There is no reason why a nation or a race should not preserve its traditions. Why should a Jew ignore his past? I can see no wrong in enlightened patriotism, in love of country or race. But patriotism is no excuse for any group of men to assail its neighbors or to impress its point of view upon others by fire and sword."

Another Church Merger in Cincinnati

St. Mark's Evangelical Protestant church and Storrs Congregational church, Cincinnati, have united and will erect a new building in the Price Hill residential section of the city.

Danville Strikers Need Immediate Help

Investigators for the church emergency committee, an interdenominational committee of church leaders, report acute suffering among the 4,000 strikers and their families in Danville, Va., where the strike is now in its fourth month. The issue being fought out is whether or not the workers have the right to join a union of their own choosing. Most of the denominations have passed resolutions endorsing such rights of workers, and the emergency committee hopes that church workers will lend needed aid in Danville. On this committee are such men as Rev. W. R. Bowie, Rev. Hubert Herring, Bishop C. K. Gil-

British Table Talk

London, December 15.

The Folly of Winston

THE speech upon India delivered by Mr. Winston Churchill before a company of business men is condemned not only by his political opponents but by most of his associates, and some are silent in a silence which is eloquent. What possessed him at this time to make such a speech? The round table conference had reached a critical moment; the very existence of that conference in London might have imposed upon him a scrupulous regard for sobriety of language. But whole sections of his speech might have been lifted out of similar speeches made any time between 1885 and 1920 upon the condition of Ireland. If it proved impossible in the end to resist the demands of the Irish, how can it be possible even if it were desirable to use the strong hand in repressing the Indian demand, strong and almost irresistible as it is, for self-government? It may be simply the die-hard strain, but I am bound to say that in our study of Mr. Churchill we look for other reasons. Does he mean to sidetrack the protectionists of his party, with whom he can have but little sympathy? And to rally a party with himself as inspirer and captain to the slogan of "no surrender in India"? Whatever he means, two things are certain: one, that his speech must have altogether evil effects in India; two, that in this country he will discover that he is champion of a lost cause, and Mr. Churchill does not champion lost causes for long.

* * *

The Match

What stands out in the annals of last week? There are 50,000 English men and women who will reply "the match;" and if inquiry is made it will be discovered that they refer to the Oxford and Cambridge rugby football match. Other things may fade out of memory, but they will tell in years to come the deathless story of that match. It ended in a draw, three points to each side; but that says little of a game in which there was not one moment free from thrills, and not one man who did not leave the field with the glory which goes to hard and fearless players. Mr. J. C. Squire has sung finely of this match as it was fought in other years. He might have sung this one with no less delight. And Mr. G. B. Shaw would say, "Dear good people, why won't you grow up and leave these childish games?" And we should answer: "Stop a little while! What are the qualities which we need in our public life? Are they not endurance, courage, contempt for physical sufferings, the readiness to sink the individual life in that of the team, quickness of mind, concentration, good temper? And are not these the very qualities which we saw at Twickenham when Oxford met Cambridge and the battle waged to and fro till the going down of the sun, amid the roar of many voices, voices of statesmen, bishops, schoolmasters, business men, and of others who return every year to this match? At the end of the game the players leave the field excellent friends; and a Cambridge man may be seen arm-in-arm with an Oxford friend. We can easily afford to lose other things out of the past traditions. But not the **match!**"

* * *

Rev. N. Micklem Returns to Mansfield College

The Rev. N. Micklem, who has been a professor in Queen's college, Kingston, is to return in the new year to Mansfield college, Oxford. He will succeed Dr. C. H. Dodd, who is now dean of the theological faculty in Manchester. Mr. Micklem will be fellow and tutor in the New Testament, holding the Yates chair. In this he will follow a distinguished group of scholars: Massie, Souter, Moffatt, Dodd; of these Dr. Souter is regius professor in the University of Aberdeen, and Dr. Moffatt, as the readers of The Christian Century well know, is lecturing in New York. Mr. Micklem, who was of Rugby and New college before he studied theology in Mansfield, is well known in Oxford. For some years he was a tutor of the college before he went to Woodbrooke, and thence to Canada. He has written books of great value and charm, among them "The Galilean" and "God's Freemen," but his friends are sure that he has still greater gifts to offer to the Christian church. He will be missed in Canada; but, looking at the needs of his country, in common with all his friends, I can say how much we shall welcome him back.

* * *

And So Forth

The committee upon the death penalty has reported. There were 15 members; six of them withdrew before the report was considered. The rest have presented recommendations which include a suspension of the death-penalty for a period of five years; there will be no action taken immediately upon this report. . . . Rev. Henry Carter offers some suggestions for dealing with the problem of the opening of cinemas on Sundays. Let each town or district decide for itself by plebiscite or some other way; no profits for promoters; all profits to go to charities; no employe to work seven days; programs to be such as not to offend the moral sense of those who wish to keep Sunday as a day of Christian worship; hours to be arranged so as not to clash with the chief hours of worship.

EDWARD SHILLITO.

XUM

Stop This Landslide Against Prohibition!

PROHIBITION is slipping! Anyone with eyes open cannot fail to see that. What is the reason? One single, simple word gives the answer: COMPLACENCY! For 100 years, the advocates of temperance and prohibition carried forward their glorious program of education.

Generations before us sacrificed and strained and sweated. Day by day, year by year the struggle was fought. Inch by inch the ground was won.

Finally came success. And *then* what happened? That insidious germ of destruction—*complacency*—crept in. The job appeared to be done. Educational efforts came to a virtual standstill. We know now this was a serious mistake.

But what has happened in the other camp? Did prohibition silence the *wet* guns? Not by a barrel-full!

The silence of prohibitionists opened the door of opportunity to the wet forces. And how they have taken advantage of it! Their propaganda—colored, distorted, wringing wet, but often cleverly prepared—has flooded newspapers and periodicals.

Even the publishers, in all too many cases, have been converted to the wet side. Today their sheets are spreading the wet gospel nation wide. Blame it on the wets if you will. But the blame rests equally—and don't you forget it—with the complacency, negligence and silence of the drys!

Many believe that the 18th Amendment cannot be repealed. Our memories are short indeed if we forget when the liquor interests were equally confident that national prohibition could never be enacted!

But that is beside the point. For *nullification* of a law is even more insidious than *repeal*. And growing hordes are nullifying the prohibition amendment today —*ignorant* of the facts, blinded by the *unanswered* charges of the wet press.

There is not a moment to lose. Something can and *must* be done. And that something has been definitely shaped up by the American Business Men's Prohibition Foundation.

The Foundation's program is this: a definite, carefully-developed plan of education. Its backbone is paid advertising—in newspapers, magazines, radio and other media—the self-same vehicle which big business employs for creating public good will.

The wet press, in their news columns, give only *one side* of the story, highly colored. But in their paid advertising columns, prohibition, at last, will get a Square Break. The TRUTH, as always, is immeasurably stronger than fiction. The facts—gathered during months of tireless research—are overwhelmingly in our favor.

Religious and business leaders recognize in this program the perfect answer to a long-standing and acute need. A. W. W. Woodcock, United States Director of Prohibition, says of the campaign, "This is the finest thing yet done for prohibition."

The program is already under way. Advertisements are appearing in many communities. Others will be added as quickly as funds are available. It is a huge undertaking, requiring $3,000,000 yearly. Everyone should help—generous contributions are needed NOW.

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bert, Dr. Reinhold Neibuhr, Dr. Alva W. Taylor, Rev. J. Howard Melish and Rev. W. B. Spofford. Checks should be made payable to Mr. Spofford, treasurer, at 287 Fourth ave., New York city. Clothing for children is badly needed, and should be sent to J. C. Blackwell, Box 218, Danville, Va.

Illinois Ministers to Meet Next Month

The second annual convocation of Illinois ministers, to be held in Springfield Feb. 10, 11, will have as its general theme "Making Our Ministry Efficient," and among the speakers scheduled are Nehemiah Boynton, Worth M. Tippy, Herbert L. Willett, Robert A. Ashworth, Charles Clayton Morrison and B. F. Lamb.

Rev. Sidney Sweet Leaves Ohio for St. Louis

Rev. Sidney E. Sweet, rector of St. Paul's Episcopal church, Columbus, O., has accepted the post of dean of Christ Church cathedral, St. Louis, and will leave Columbus next month. Dr. Sweet has been a leader in the religious and social activities of his city and state. He is vice-chairman of the Ohio state pastors' convention, and holds two state chairmanships.

American Jews Mourn Loss of Editor and Public Servant

David N. Mosessohn, who died in New York city last month, had served as publisher of the Jewish Tribune, the outstanding Jewish weekly in America, from 1902 to the day of his death, and had served it

Race Issue Rocks Detroit Conference

THE first national student-faculty conference, called by the Council of Christian associations, met in Detroit, Dec. 27-31. Colleges all over the country were represented. College presidents, teachers, deans and chaplains, as well as students, attended. It was an impressive experience to hear undergraduates freely expressing themselves on campus problems in groups where teachers and college administrators were represented. These groups discussed the whole field of education: curriculum courses, extra-curricular activities, fraternities, morals and religion.

The conference was given great impetus from the opening address by Dr. George A. Coe on "Let's Be Intelligent," perhaps the outstanding address of the whole affair. A series of four addresses made by Prof. Reinhold Niebuhr also made a deep impression, as did the speeches of Norman Thomas and J. Stitt Wilson. But the main work of the gathering was done in small discussion groups. These brought in reports and suggestions at the close. Preparation for the conference lasted more than a year and much good work was done in studying the campus problems already mentioned, but even so many felt that more time might well have been taken on the preliminary stages.

Social Equality in Practice

As matters turned out, the conference proved to have great significance, not merely because of the topics discussed and the methods used, but on account of a situation that developed within the conference itself. The question of social equality became not "merely a small minor incident," as was later reported to the conference of church workers in colleges and universities, held later in Chicago, but in the minds of many it became the most important item at Detroit.

For at least ten years the student Christian associations and the Protestant churches have been discussing the race problem. It has been real intellectual fun. Thousands have enjoyed such books as "The Clash of Color," "Christianity and the Race Problem," "What the Negro Thinks," and others of a like sort. Many Christians in America have criticized the "die-hards" in Shanghai who refused to treat the Chinese as equals. Moreover, the Y. M. C. A. and Y. W. C. A., whose student divisions called the Detroit conference, have taken advanced positions on this question. At Detroit Christian leaders had a chance to face an ethical issue. The question of racial equality became there not an intellectual problem but an ethical responsibility. It proved, by what happened, easier to discuss than to act.

How the Issue Arose

These are the facts: The conference met at the Book-Cadillac hotel, whose management had signed an agreement that there would be no racial discrimination in restaurants, rooms, or lobbies. The hotel agreed to inform all its employes of this action. The Negro delegates were assured again and again by Y secretaries that they would receive absolutely equal treatment. They were induced to come to Detroit on that understanding.

Soon after arrival the Negroes were shut out of first one and then a second of the hotel's restaurants, and finally were informed that they must confine themselves to a special dining room maintained for the conference. Some of the Negro delegates found themselves segregated on one floor where there were no white people but numbers of vacant rooms. Later a Negro and a white delegate sitting in the lobby were told that they might not sit there.

The Negroes protested to the executive committee of the conference, who took the matter up with the management on several occasions. Matters got worse rather than better, the management claiming that the agreement had been signed not by the managing director but by the assistant manager. It was also pointed out by the management that there were only 778 delegates instead of the 1,200 promised. But the hotel did not hold the committee to the larger number in fixing the rates, and when the race question came to the fore assured the committee that the management would be quite willing to have the whole conference leave.

Here obviously was an extremely difficult situation. The executive committee spent hours on it hoping that it might be settled without bringing it to the attention of the entire conference. But a few facts gradually leaked out and many of the delegates, both white and colored, demanded that all the facts be made known and the matter discussed in the whole group.

Psychological Issue to Fore

After preliminary and group discussion a proposal was brought in on Monday night that the conference remain in the hotel—several Negroes having already left—and make better arrangements, if possible. At first it seemed as though nearly everyone was in favor of staying, but it gradually dawned on many that the convention faced a real issue, not merely factual but psychological. Influential leaders, like Pitt Van Dusen, acknowledged that they had changed their position in favor of leaving. Finally, a motion to that effect was presented, and seemed on the point of carrying.

At that point it was suggested by one of the executive committee that it would probably be best to leave the hotel but that it might be wise to leave it to a committee to report in the morning as to all the possibilities. The committee was appointed and the conference adjourned until Tuesday morning. Then the committee reported back a double-headed proposition. First, that the conference remain in the hotel, make a strong protest to the management, and draw up resolutions to be made public. Or second, that the conference move to the Y. W. C. A. for its sessions, that the delegates go to the Wolverine hotel (which had agreed to receive all delegates without discrimination and at conference rates), and to the Y. M. C. A. and Y. W. C. A.

The chairman of the conference allowed no further discussion but limited the speeches to getting at the facts as to accommodations. However, two speeches in favor of remaining were made and a prominent member of the executive committee also said that he had heard rumors that the hotel to which the conference might move had an unsavory moral reputation. To those knowing Detroit hotels this seemed a pointless discrimination.

Executive Committee Sustained

The meeting dragged on, without discussion. It was time for prayers. The delegates got restless and called for the question. The night before they had seemed to sense the symbolic character of the action they were compelled to take, but in the morning they had forgotten and were anxious to get on with the conference itself. It was too bad that a few Negroes had been insulted, but then it was no new experience for them and after all the Negroes were comfortable in their rooms and could get plenty to eat in a white hotel even though segregated in the conference dining room. The motion to remain in the hotel, obviously the desire of the executive committee, was carried by about two-thirds majority.

There was a brief recess and 20 out of 26 or 27 Negro delegates, including all the student secretaries of the Y. M. and Y. W. C. A., withdrew from membership in the conference. Several white delegates did likewise. The minority group of white delegates met several times and wrote a statement setting forth their position.

(*Continued on next page*)

as editor since 1925. But Mr. Mosessohn had done much also in the field of industry. When he came to New York city in 1918 the dress industry was totally unorganized. Abuses and litigations resulting from a policy of cutthroat competition had taken toll from the industry. Mr. Mosessohn organized the Associated Dress Industries of America, and he had become the benevolent tsar of this industry, which has been placed upon a modern and efficient basis. At all times a believer in the unity of Israel, Mr. Mosessohn had accomplished great things for his people, for whom he had unparalled love and devotion. Adolph S. Ochs, of the New York Times, says of his abilities and service: "Mr. Mosessohn's public spirit and broad human interests made him a leader in many fields. His ability to see all sides of a question made him a force in promoting harmony among factions, so that all might work to promote civic and communal welfare. In the Jewish Tribune all shades of Jewish opinion found a fair statement of their views. Here lies, I think, his greatest service."

Dr. Marcus Buell Reaches 80th Milestone

Dr. Marcus D. Buell, dean emeritus of Boston university school of theology, was 80 years old on New Year's day. Dr.

DETROIT CONFERENCE

(*Continued from preceding page*)

This statement read: "We, the undersigned members of the national student-faculty conference, meeting at the Book-Cadillac hotel, Detroit, December 27-31, 1930, believe that a grave mistake was made in not registering a more vigorous protest against the discrimination exercised by the hotel against the Negro delegates. Though there were extenuating circumstances in the situation, we believe that nothing less than adjournment from the hotel would have been adequate. We are convinced that protest by responsible groups against racial discrimination in such specific cases is of inestimable value in developing just standards on the part of public and business institutions in the treatment of all races. One of our serious failures in the past has been in committing ourselves to general principles and at the same time compromising in specific situations. We feel this the more keenly because this conference of student and faculty leaders is meeting under the auspices of the Student Christian movement, which is committed to the struggle against racial discrimination in all forms. We believe that equivocal action in such a strategic gathering is a peril to the morale of all who are dealing with the problem on the campuses, and represents a set-back to the movement toward racial equality."

It is of interest to note that the statement was eventually signed by most of the conference leaders, such as Sherwood Eddy, Reinhold Niebuhr, Charles W. Gilkey, Pitt Van Dusen, Stitt Wilson, Paul Jones—in all, more than 75 names. The statement was read to the entire conference, but it was said there was not time to read the names of the signers. A request was made that 12 names be read, but neither was that allowed.

JAMES M. YARD.

Rabbi Abba Hillel Silver

Destined to be the most widely discussed book of 1931

FOR the past decade Liberals have been disporting themselves in an attack upon orthodoxy. They have had a great time of it. Now, however, the battle has suddenly swept far beyond the Fundamentalist-Modernist controversy and Liberals find themselves confronted with the common foe of all religion, liberal and orthodox alike—materialism and atheism . . . To a generation weakened by compromise and distraught by the presumed implications of science comes an utterance as providentially timed as the theses of Luther. RELIGION IN A CHANGING WORLD will take its place among the great books of our day.

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Rabbi Silver of The Temple, Cleveland, has ever been to the fore in the battle for tolerance and social righteousness. He is a Liberal. Yet, what is more important, he is a prophet, and he emphasizes with the depth and training of Jewish thought the common and complex task which faces all religions in a world clamorous for change.

". . . Religion cannot be expected to adjust itself to the shifting moods of every epoch. It would then trail human life instead of guiding it. Religion must not become a frail bark tossed about on the surface eddies and cross-currents of a day or a generation. Heavily freighted with the wisdom of the ages, it must ride the deep channels of time. . . . It must carry mankind over its periods of confusion and uncertainty; it must admonish society not to confound that which is novel with that which is new . . ."

Some Advance Comments

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"Rabbi Silver speaks with the words of the sage rather than the thunders of the preacher. Satisfying reading in a day of distraction."—*New York World.*

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Buell joined the faculty of the school in 1884 as professor of New Testament Greek and exegesis, and continued to hold that chair until his retirement in 1922. He served as dean from 1889 to 1904. Dr. Buell is now in Florida with a view to bettering his health, and is reported to be already much improved.

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College of Preachers at Evanston, Ill.

Bishop E. H. Hughes presided over the annual meeting of the College of Preachers, held at Garrett Biblical institute, Evanston, Ill., Dec. 30-Jan. 1. More

Special Correspondence from China

Peiping, December 3.

THE reportorial situation surrounding the conversion to Christianity of President Chiang continues to be a most interesting journalistic "case study." More than a month has passed since we last wrote and still not a line beyond the first small announcement has been found in any vernacular publication concerning this interesting event. Meanwhile newspapers and magazines from abroad are beginning to arrive, containing speculation and editorial comment, but no more news. My language teacher attributes this silence entirely to indifference. A person's religion, he says, is considered by the Chinese to be strictly a personal and private affair. The general's baptism created not the slightest ripple of interest among their readers, consequently the Chinese papers have not followed up the short news agency dispatch with any further details. Only one exception has come to my attention in periodicals managed and edited by Chinese. The columnist in the weekly journal of opinion, the China Critic, said: "Now that Feng Yu-hsiang is a north Methodist and Chiang Kai-shek a south Methodist, all that is needed for the salvation of China is to have Wu Pei-fu become a Wesleyan Methodist." Quite on a par with this facetious remark is the fatuous suggestion by a leading American news agency that he was turned toward Christianity in gratitude for having an ulcerated tooth treated. A Chinese writing to the China Weekly Review states that many in the recent military campaign knew that the generalissimo reserved a period daily for Bible reading and prayer even when in the field at the head of the nationalist armies.

It Still Isn't News In China

* * *

Makes Plea for Religious Teaching in Schools

Dr. Lim Boon-keng, organizer and president of Amoy university, a non-Christian, makes a strong appeal for full freedom for religious teaching in Chinese schools in an article in the Chinese Nation. An excerpt from the article follows: "It may be safely stated that unless our educational leaders have faith in some sort of religion or cult, they will fail to accomplish much for the rising generation. . . . The pupils attending schools should have the doctrines and principles of their religion taught or practically illustrated by living examples in their own little world. . . . The ideal scholar cannot act quite satisfactorily without a background of religion. Therefore, it is indispensable for the schools to provide the basis upon which alone true culture may exist."

* * *

Is $800 a Convert Too Much?

We are in the midst of a recrudescence of the activity of western publicists in China in figuring up the costs per convert to the missions operating in China. The undersigned in a daily column which he maintains in the Peking Leader suggests that it is rather amusing to see how worked up folks who never contribute a cent to missions can get on the subject. The actual contributors doubtless consider genuine converts to Jesus' way of life cheap at $800 apiece. But the statistics are unreliable in that most of the calculators divide the total budgets of the mission boards by the number of new adherents, thus charging all the medical and educational work against the evangelistic account.

* * *

Open American Catholic University in Peiping

Special interest is manifested in the formal opening of the new Catholic university in Peiping, because this is the first participation of American Roman Catholics in the missionary work of their church in China, and also the first provision by Catholics of higher education on a comprehensive scale in this country. Outstanding American members of the faculty are: Francis Clougherty, chancellor, Braddock, Pa.; G. B. O'Toole, rector, Latrobe, Pa.; Ildephonse Brandstetter, Pittsburgh; Adrian Stallbaumer, Seneca, Kan.; Boniface Martin, Peru, Ill.; Gregory Schramm, Newark, N. J.; Oswald Baker, Altoona, Pa.; Sylvester Healy, Detroit; Charles Rauth, Hagerstown, Md.; Carl Hensler, Pittsburgh; William O'Donnell, Cleveland.

* * *

Russian Literature Fills China

Whatever may be the political and military relationships of Russia and China, literary bolshevism has inundated China, according to Lin-Yu-tang, one of the editors of the China Critic, Shanghai. Following are some of the more striking sentences from his article in a recent issue of that publication: "Anyone who visits the book shops will see that over 70 per cent of the new books on the market have to do with Russia, Karl Marx, and are by authors with names ending in 'ov' and 'lev.' Young China has gone red in the last three years; it is a sad comment, but the evidence is there. As a sign of the feverish demand for things Russian may be mentioned the curious fact that 23 of the one hundred new Russian literary works put on the market in the last two years have had three simultaneous independent translations."

* * *

Japanese Professor Lectures

Dr. Tetsutaro Ariga, professor of church history in Doshisha university, Tokyo, is spending a semester's leave in China. He is having a wide hearing on such subjects as the youth movements in Japan, the work of Kagawa, and the Kingdom of God movement in his own land. During his stay in north China, he has been the guest of Dr. Andrew Cheng of the school of religion of Yenching university. They were classmates some years ago in Union theological seminary, New York.

* * *

And So Forth

Warren S. Thompson, director of the

(*Continued on next page*)

than 90 ministers from all parts of the country, who are deans and chairmen of summer schools of study, were in attendance. Among the instructors leading in this session were Pres. A. A. Brown and Prof. Edwin Lewis of Drew seminary;

Special Correspondence from the Southwest

Waco, Texas, December 27.

AS THIS difficult year closes, it is gratifying to see that church budgets are being subscribed and that Christian work is suffering no diminished support. Community chests have generally been oversubscribed, due to larger apportionments for charities and relief. In some communions, especially those under congregational governments, there is a distressing number of ministers without employment, which may be explained by the passing of so many country churches and the tendency of larger churches to go pastorless, together with an insistent demand for well-trained, active men in the prime of usefulness. In a section of the country where the full quota of men entering the ministry is steadily maintained, the churches with ample opportunity for choice are selecting the best equipped pastors, often to the embarrasment of good but less gifted men.

Many Ministers Churchless

* * *

Editor Returns to Pastorate

After four years as editor of the Christian Courier, Dr. W. W. Phares resigns that he may give his full time to the pastorate of the South Dallas Christian church. Modestly he set up no claim to having straightened out the Courier and put it on its feet, but did assert that he had not laid it out and put it on its back. He retires not only with the commendation of his own brotherhood but with words of high praise pronounced by fellow-editors in other denominations. The paper, like all such state bulletins in the southwest, is battling with adversity, and it will henceforth be edited by a committee of pastors, Drs. L. N. D. Wells, L. D. Anderson, and Colby D. Hall.

* * *

Fundamentalists Fail To Frighten

Again the Southwestern society of biblical research is in session, this year meeting with Texas Christian university, Fort Worth. This scholarly movement began before the militant fundamentalist agitation for verbal-dictation inspiration got under way about a year ago and will in no sense be perturbed by the loud clamor of the small but noisy nondescript group of publicity-experts tabernacling in Fort Worth.

* * *

Tighter Law Cuts Down Marriages

Newspapers of Texas note the heavy decline in marriages during the past year, accounted for by the new three-day advance notice law in the state. Many couples have journeyed across Red river into Oklahoma where ministers and justices at border towns have fattened on marriage fees. Those who have braved the law's requirement of a medical examination and the filing of intention to marry feel amply repaid by the higher social regard in which such marriages are held. The conviction grows that there should be a uniform federal law, for under the operation of laws like the statute in Texas many evils of hasty marriages have been eradicated, particularly the prospects of divorces decreased.

* * *

Springtime Is Revival Time in Texas

Southern Presbyterians, headed by Dr. C. T. Caldwell, pastor of First church, Waco, plan a Texas-wide simultaneous evangelistic campaign in the spring. Methodists, under the leadership of the bishops, contemplate a similar concerted movement. Disciples, returning from the international convention in Washington, burn with evangelistic fire. Baptists quite customarily now campaign for souls in the spring.

* * *

And So Forth

Dr. W. C. McClung goes from the pastorate of the First Baptist church, Denton, to that of First church, Wichita, Kan. . . . Dr. Louis J. Bristow has reconsidered his resignation from the superintendency of Southern Baptist hospital, New Orleans, and will remain with that large institution. . . . Dr. George W. Truett, pastor First Baptist church, Dallas, has recently led in a union city-wide evangelistic campaign among the churches of Savannah, Ga. . . . Beautiful new churches have been opened by the Methodists at Frost and McCord, Texas, where a cyclone last spring totally demolished all the houses. . . . President C. C. Selectman of Southern Methodist university addressed the interdenominational men's congress at Cincinnati on December 12. . . . Dr. Glenn Flinn, of Port Arthur, will deliver the winter term religious lectures at Lon Morris Methodist college, Jacksonville. . . . Bishop Lynch, of Dallas, conducted the funeral services at Abilene for Father Benjamin Rodardte, priest exiled from Mexico. . . . Dr. William States Jacobs, pastor First Presbyterian church, Houston, recently presided at a state-wide banquet given in honor of Governor-elect R. S. Sterling.

JOSEPH MARTIN DAWSON.

CHINA CORRESPONDENCE

(*Continued from preceding page*)

Scripps foundation for research in population problems, is spending a year at Nanking university, assisting in the working out of a land utilization project. . . . R. H. Tawney, British author of important books in the field of economics, is making a study of agricultural and industrial problems in China for the Institute of Pacific relations. . . . J. E. Baker, adviser to the ministry of communications, made the following statement while on leave to serve as a director of operations for the China International famine relief commission: "Most bandits are not bandits because they are criminals but because they are confronted with absolute starvation and inability to go peacefully to work as they would prefer; and when a job is given them, they are no longer bandits." . . . The Seventh Day Adventists now have centers of work in every province of China, except Kansu. Their Chinese magazine claims a paid circulation of 80,000.

VERNON NASH.

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Dr. van Dyke Addresses Princeton Theologs

Dr. Henry van Dyke addressed the students of Princeton seminary Dec. 9, speaking especially on the new Book of Common Worship, which he said is the result of a growing movement for the use of established forms of worship so that the laity can participate in the service, and for dignity in the conduct of worship of God. He discussed also companionate marriage, the abolition of war, original sin and modern literature. On companionate marriage he said: "Marriage is a holy rite; this companionate business is licensed concupiscence." The heart of Christianity, Dr. van Dyke told the students, is "personal loyalty to Jesus Christ as Son of Man and Eternal Son of God."

Mrs. Frederika Robertson, "Taylor Missionary," Dies

Mrs. Frederika Robertson, retired Methodist missionary, died at New Brighton, Staten Island, Dec. 15, aged 69. Born in Germany, Mrs. Robertson came to America in 1885. In 1892 she went as a missionary to Liberia under Bishop Taylor, and there she was married to Rev. J. B. Robertson, a missionary. She was associated with Sinoe River industrial institute for 29 years.

Lay Corner-Stone of Oberlin Theological Quadrangle

The corner-stone of the new theological quadrangle of Oberlin college was laid Dec. 18. It was placed in position by Sarah Bosworth Jones, the only daughter of the late Edward Increase Bosworth, long a professor in the college. The recitation hall has been named Bosworth hall, in his honor; the chapel has been named Fairchild chapel, in honor of James H. Fairchild, president of Oberlin from 1866 to 1889; the three units of the dormitory building will be known as Mead hall, Shipherd hall and Morgan hall, in memory of

Special Correspondence from Canada

Toronto, December 27.

THE recent changes in the public attitude to prohibition reflected in Christian Century editorials are substantially similar to what is seen in Canadian life. A convention called to reorganize the liberal party in Ontario definitely cleared the deck of a sham element. Over against the conservative plan of government sale of liquor, the liberals had previously offered a referendum on the question. There was not the slightest affirmation of prohibition faith in the liberal platform, and the referendum, if taken, would at any recent time have brought decisive defeat to those who wished for the restoration of the older regime. Such a project was however a sop thrown to placate ardent drys whose votes might help the liberal cause. The people lured by such a proposal were shown by the last election to be extremely few, and the liberal convention frankly abandoned the proposal. At least this clears the situation of an illusory factor. What the next step will be is not so clear, for there are many who still seek a dry law enforced by a friendly government, and these are turning to the almost defunct farmer party to adopt the prohibition cause and thus give us a third party. It is beyond question that there is still a very great body of electors in rural areas who are utterly opposed to any form of liquor traffic, and the doubtful question is whether at this time this body can be made articulate in political action. For the church, however, the new situation is a relief. There had been a persistent effort to drag the church as such into the confusion of party politics to the disregard of the basic ethical interests involved. The church will be the more free to deal with this aspect of the liquor problem.

Exit Sham Prohibition

* * *

Dry Leadership Needs Change

In Canada also there is the need for new leadership of dry forces in political action. For a generation we were accustomed to look to one family of noble traditions. Two members of that family in succession were recognized as leaders in the political organization of dry sentiment. But it was the story of Oliver Cromwell and Richard over again. In this case Richard managed to alienate the respect and confidence of one large group after another. Of his ability and devotion there was no question, but driving power often took the form of personal intrigue and the cause suffered. Since that situation made a change inevitable, people began to look for another type and in the late Wallace Peck they found a highly trained student of affairs whose every statement could be accepted as beyond question. While he did the research work Dr. A. J. Irwin, a Christian gentleman, scholar and saint, was called to the actual leadership of dry forces. He has gradually dissociated the movement from the more fanatical forms of action, but much yet remains to be accomplished even there. The serious aspect of the situation is that those who seek large and comprehensive views and treatment have one by one retired from the actual executive and thus it comes about that Dr. Irwin now needs about him a group representing the higher level of thought and the more generous action. Within the world of women prohibitionists there is deep cleavage. Through recent years great numbers of women of the more thoughtful type have withdrawn from active participation in the work of the Women's Christian temperance union and this has made it the more easy for positions of control to pass into the hands of those of immoderate speech and unwise action. But there are signs that here also more informed and reasonable leadership is forthcoming such as will be congenial to the great body of high minded Christian women who are still in the ranks of the organization.

* * *

Better Dry Propaganda Required

The Christian Century calls for a brand new apologetic for prohibition and this demand is also echoed here extensively. It is all too clear that even under the name of scientific temperance there has been much gross misstatement. Only those who have seriously worked over the field can appreciate how tricky and complicated the task is. Ardent souls welcome with such avidity utterances from persons supposed to be authoritative in the field of one of the sciences, but fail to recognize the very limited application of the original ter[illegible] or fail to estimate rightly the weight [illegible]taching to the author's statements in this particular field. Only with great reluctance is the misrepresentation abandoned. Warm-hearted Christians will advocate openly that the church "fight fire with fire," instead of being so deferential as to be scrupulously true and fair. Obviously this is to invite discredit for the church and at the same time to abandon the fundamental cause of Christian ways of life. In Canada the whole situation has become complicated by the adoption in some provinces of direct legislation as a standing form of political procedure. This allows for popular initiative and referendum. In other provinces, however, especially Ontario, direct legislation has not been incorporated into the constitution, but during a brief difficult period the reference to the people of the rival liquor policies was adopted. As in the United States the dry cause is involved in the question of constitutional law, so in Canada the dry cause has been half veiled in this conflict. But the basic issue appears to be emerging from the fog and again there must be a great and sustained effort to organize Christian thought and feeling on behalf of thought-out attitudes towards alcoholic indulgence. The sharp cleavage driven into organized Christianity by rival policies of legislation has almost paralyzed the Christian church in relation to drinking habits, and the reaffirmation of a Christian message in regard to personal habits is both called for and actually becoming manifest.

* * *

Hard Times Are Here

The close of the calendar year is bringing home to church courts the extreme difficulty of financing the missionary enterprise through a period of deep and extensive depression. The bottom has dropped out of Canada's wheat market. The field crops of the nation are valued this year at just one-half of those in 1928 and about 65 per cent of those in 1929. This loss of purchasing power has affected the whole business world though less seriously than in the United States. We hear of areas where the people are almost foodless, and a score of young ministers have had to turn elsewhere for a temporary livelihood; but this has not prevented heroic young men volunteering to go at their own risk as missionaries into these fields. On the other hand one of our two greatest retail organizations announces the most successful season in its history. A leading fur concern speaks in the same way, and book trades report surprising responses. If this may be followed by fresh stimulus to the manufacturing then relief is in sight, but the quickened purchasing may be but a reaction from long continued restriction of purchases.

ERNEST THOMAS.

Prof. Hiram Mead, Rev. John Shipherd—one of the two founders of Oberlin—and Prof. John Morgan. The new quadrangle was designed by Cass Gilbert, and is being built in the Italian romanesque style. The total cost will be about $600,000, of which

Special Correspondence from Pittsburgh

Pittsburgh, Pa., December 29.

A GREAT soul left us last week, when Dr. Charles Cooper, head of Kingsley house, our leading social settlement, entered into rest. For twenty years this quiet, unostentatious gentleman has lived and toiled among us.

Charles Cooper Enters Heaven

He came to Kingsley house when it topped a hill, in the worst part of what is known locally as "the hill district"—the highest is the lowest. The hill district of Pittsburgh is infamous. A few years ago the settlement was moved to an Italian district in the east end. A fine, new building was erected and a broader type of work done. More residents came to absorb the spirit of the leader and to learn the technique of settlement work. I have had the honor of looking over the guest-book at the house and it contains the names and messages of many of the earth's famous men and women. Under the leadership of Dr. Cooper, the Lillian Rest farm was purchased. My last visit to Dr. Cooper was paid there last autumn. There he sat on his porch with flowers all about him. Hundreds of acres and many buildings are arranged for the poor of our city, who spend vacations in its happy atmosphere. He also founded two clubs in our city. For about seventeen years he has been secretary, announcer and promoter of the Hungry club. This club meets every Monday noon and the list of speakers includes most of the noted men now living. Often four or five hundred men dine together there. This forum has provided a liberal adult education to hundreds of business men. No vote is ever taken, but the discussions are the freest possible and often the temperature runs high. Every subject under the sun has been discussed there and the knowledge has been equaled by the wit and the fun. This club will go marching on, although today they are meeting sorrowfully in a memorial hour.

* * *

High Spots in a Great Career

Dr. Cooper also formed the Fellowship circle, his ripest and in many ways his happiest achievement. This club is composed of liberal Protestants, Catholics and Jews, millionaires and poor men. It meets about once a month, 45 men sitting together around a great table. Then, in the club room, the conversation—the best we ever enjoyed—is carried along without topic or leader. This club includes many of the liberal leaders of the city and perhaps does more to promote good understanding and therefore good fellowship than any other society in the town. Dr. Cooper was for some years president of all the social settlement workers in America. He stood at the very top of this class of social leaders. During the last years of his life he was obsessed by the conviction that the organized church was too much interested in its forms, ceremonies and doctrines and not sufficiently interested in human life and real conditions. Always a loyal churchman, he nevertheless was most dissatisfied with formal religion; he longed for unity and for more love for human beings. Poverty, which he saw in the raw, hurt him. Injustice stabbed his soul. He took the part of the downtrodden poor; he worked among them, called upon them, advised them, lived for and among them. In Dr. Cooper Pittsburgh had raised up one of its noblest citizens and the entire city weeps today at his untimely passing at the early age of 56. Said Dr. W. R. Farmer in his funeral address: "Charlie Cooper died like a soldier, he gave his life for a cause."

* * *

Christmas Again

Conventionalized and commercialized Christmas has come and gone. Candles in windows, trees everywhere, bewhiskered Santa Clauses, choruses singing carols from department stores, wreaths, bells and a radio message every fifteen minutes wishing you "Merry Christmas" and wishing *much more* that you would buy tubes, tooth-paste, cigars, cars, cigarettes and snug-fitting oxfords. How persuasively, how persistently these baritone-voiced hired announcers plead with you to find the answer to life in using this or that gasoline or this or that brush or this or that type of yeast. "Happy Hit cigarettes do wish you such a merry Christmas"—O slush, are we so moronic that we cannot see through your camouflage? "Mustard House coffee is so eager to wish you such a very merry Christmas"—"Peppermint tooth-paste finds its heart aching to convey its good will at this season when you should clean your teeth seven times a day and see your undertaker once in a lifetime"—and more of the same twaddle. So this is Christmas—God help us!

* * *

Dr. Cadman Here to Celebrate Radio Anniversary

With Dr. S. Parkes Cadman, radio voice of America, here to mark the celebration of ten years of KDKA, Jan. 4 becomes historic in these parts. Dr. E. J. van Etten, rector of Calvary Episcopal church, first pastor to broadcast a sermon from a church, is the leader in this anniversary movement. Veterans of the microphone, old-timers who used to broadcast when one received a bushel-basket full of letters after every sermon, will be on the platform. Radio preaching has done much to break down denominational walls; it has brought stirring messages to stay-at-homes, it has carried comfort to sick soldiers and shut-ins, it has helped to put the church on the map; and more recently, it has helped to keep good church members at home when their own church is on the air. The biggest thing it has done has been to compel the preacher out in the country and small town to toil terribly upon his sermons and to preach attractively. This has been a great service and right well has the rural preacher risen to the demand.

JOHN RAY EWERS.

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Quakers Form Organization in Hyde Park, Chicago

For several years meetings of members of the Society of Friends have been held in Hyde Park, Chicago, and there has recently been formed a temporary organization with a prospect of its becoming a permanent incorporated Society of Friends. The society has made arrangements with the First Unitarian Society of Chicago

Special Correspondence from the Philippines

Manila, December 15.

THIS is the land where the movies open at eight-thirty in the morning and run continuously till near midnight seven days each week. Motor vans and street cars plastered with the vivid pictures which make movie advertising almost as demoralizing as the movies themselves, run about the streets all day. Leather-lipped brass bands concealed within the torrid interiors of these contraptions attract the ear so that the eye may not fail to read that the Rialto tonight is showing "Eternal Love," whereas the Lyric is presenting "Love Eternal."

Making Manila Movie-Conscious

* * *

Filipino Administrators Judge the Films

Although the people swarm into the shows in thousands, an occasional voice of warning and protest is heard. Recently Judge Simplicio del Rosario wrote a letter to Antonio C. Torres, president of the municipal board of Manila, requesting an ordinance prohibiting the appearance of semi-nude women in local vaudeville theaters. Councilor Torres' reply was interesting. He said, "If local vaudeville actresses did not appear semi-nude they would not be able to compete with imported vaudeville talking films. It is merely a matter of making a living with these people." He then went on to hint that the board of censorship which was appointed a number of years ago might be a little more energetic in the discharge of their duties. He summed up the effect of the motion pictures in these words: "Without fear of incurring an error, information I have gathered shows that 70 per cent of the present-day crimes and immorality have been provoked, molded, and inspired by imported films, miles and miles of which are daily being exhibited not only in Manila but also throughout the Philippines."

* * *

Influence of the Movies on Juvenile Crime

When I read these words I sought an interview with the councilor to learn what evidence he had on which to base such a statement. He freely confessed that he spoke from opinion rather than from statistics, but maintained that his point would bear investigation. "In the old days," he said, "our schools taught religion. When the American regime began, the public schools were inaugurated. In them there is no religious training, and the parents, unlike yours in America, *(sic!)* have found no way to give this religious training themselves. Now the only teacher of morals to the multitudes of the people is the movies, and they teach immorality. There are as many movies as churches in Manila, and they reach many times more people. My father was a justice of the supreme court of the Philippines under the Spanish regime, and his hobby was criminology. From him I have become interested in crime, and while I have made no detailed study of the matter, I am convinced that the proportion of crime to the total population has increased in recent years, and that the nature of the crimes has changed. This I attribute to the motion picture more than to any other agency. Again and again the police of this city have found that some crime, particularly an offense perpetrated by juvenile offenders, has been acted out as it was portrayed in a recent picture."

* * *

Hollywood Sets Manila Styles

"I particularly resent the influence which the motion pictures are having on the thousands of college men and women in this educational center," President Torres continued. "Our students, without knowing that the pictures which the movies give of American college life are distorted, flock to these films portraying college love and then go out and try to reproduce what they see there because they think that is what the modern collegian must do to be up to date. Our vice squad tell me that it is a common practice for students who intend to spend the night in illicit sex adventures to first attend a movie to sharpen their mood. That is why we have more trouble with rooming houses located near theaters than with all others. Many people, in judging the significance of American influence in the Philippines, believe that the movies play a large and undesirable part in the total of that influence. American pictures not only constitute 95 per cent of all the films exhibited, but they dominate our Filipino-made product. The first movie against which I lodged a protest was a Filipino-made film which was copying American pictures and going them one better."

* * *

Confirming the Diagnosis

Those who know Manila know that Councilor Torres is no angel. He has not always been conspicuous as a champion of social reform, and he is probably not entirely ignorant of the fact that denunciation of American films will not hurt him when he next runs for office. Nevertheless, he has hit the nail on the head in this matter. I talked with an old barber the other day, and he, entirely without a suggestion from me, said that he attributes the breakdown in the chivalry and beautiful courtesy of the old Philippines more to the motion picture than to any other agency. My own observation among Filipinos confirms these opinions. Pictures of American movie actresses in all stages of dress and undress are found in every dormitory in the city. The movie magazines are the biggest sellers on the newsstands. I talked with a dealer who sells magazines to students exclusively, and he said that one "good" picture in a magazine would sell out his stock.

HAROLD E. FEY.

to share the use of their new buildings near the university; the Friends plan to use the new parish hall for their Sunday morning service, at the same time that the Unitarian body worships in the main church. Already the Meadville theological school has been using the memorial chapel of the Unitarian church for its daily vesper services.

Yale Theolog Criticizes College Biblical Training

In a paper read before the National association of biblical instructors, at Union seminary, two weeks ago, Dr. George Dahl, professor of Old Testament literature at Yale, severely criticized the quality of biblical training afforded prospective theological students in colleges, maintain-

Special Correspondence from New England

Somerville, Mass. January 1.

TRAVELERS on the Hoosac tunnel route, between North Adams and Williamstown, have noticed a strange structure rising on the meadows to the south of the track. It is 60 by 80 by 100 feet, built of stripped logs. Its walls are 12 feet high. On the northwest and southeast corners are perched log sentry boxes, with only slits for loopholes. Within are log barracks. It is a reconstruction of Fort Massachusetts, which was built by the colony in 1745 to protect the Mohawk trail. A precarious post, cut off from settlements by Hoosac mountain, it was captured in 1746 by 900 French and Indians. Recovered by the English, it was rebuilt in 1747, and strengthened by two cannon, taken from Boston by way of Albany. This is an example of the permanent memorials being left by the tercentenary. One of the most interesting is the reconstruction at the opposite corner of the state, near the western entrance of Cape Cod canal, of the Pilgrim-Dutch trading post. At the Eastern States exposition, West Springfield, Mrs. James J. Storrow has erected a model New England colonial village, consisting of church, mansion, lawyer's office, schoolhouse, blacksmith's shop, farmhouse, tavern, store, and town hall. These are all actual historic buildings, transported and re-erected, and refurnished, in period, for actual use. Thus reproductions of colonial hardware are turned out by the village blacksmith. No less than 300 markers have also been erected throughout the state to locate historic events.

Perpetuating the Tercentenary

* * *

Reestimating the Puritans

But the tercentenary has produced a deeper effect. It has corrected conceptions of the Puritan founders. The conclusions of more careful historical study were well summed up at the meeting of the New England society in New York on Dec. 22. The speakers were Chief Justice William R. Pattangall of Maine and Dr. Paul Dwight Moody, president of Middlebury college. The former denied the popular impression that our founders were "professors of pharisaical piety, illiterate, intolerant and bigoted." On the contrary, they were tolerant and mild in comparison with their contemporaries. "Because they lived and labored as they did, and for what they did, America was made possible. New England blood, brains, and capital have had a great part in creating and giving the nation world leadership. There are 30,000,000 of their descendants living today, and they are the backbone of the nation." President Moody agreed with Judge Pattangall that if the nation is to endure there must be a revival of the spirit that gave it birth. The Puritans were "radical, insurgent, progressive, and liberal, with courage to break from their past with a violence which the world has never seen since. We are not true to them when we imitate their furniture, any more than we would show their indomitable spirit by adopting their obsolete styles of dress; but by our spirit of adventure, our willingness to break from accepted methods."

* * *

A Week's Religious Forum At Tilton, N. H.

On the initiative of Rev. J. Resler Shultz, pastor of the Methodist church, this village enjoyed a rare privilege in a series of eight addresses, Dec. 7 to 14. District Superintendent J. N. Seaver discussed "The Church in a Changing World." Prof. C. M. McConnell, of Boston university, on Monday, "Grange Night," reminded that two-thirds of the world's population are engaged in agriculture by the striking title: "The Rural Billion." Prof. George C. Cell, of the same institution, proved himself a leader by describing "The Next Move in Prohibition." On Wednesday night, the poet, Edwin Markham, charmed his audience by his reading of such favorites as "Lincoln" and "The Man With the Hoe." Thursday was "Education Night," and President Ernest Martin Hopkins of Dartmouth college interpreted its relation to "Religion"—a theme appropriate to the place, which is the seat of Tilton academy. Friday was interchurch night, with the three pastors, Congregational, Episcopal and Methodist, on the platform, and anthems by the combined choirs. The message called for "Converted Churches." Sunday morning, Dr. George L. Davis, world service director in the Methodist church, presented "Problems of the Orient." Dr. W. L. Stidger, "author, poet, soldier, and preacher," closed the series in the evening, speaking on "Lifting the Levels of Life." Comments are still coming in from school community and people from Tilton and Franklin, with numerous requests for such a series next year.

* * *

Signs of Growing Unity

On Dec. 14, the Greendale Peoples' union church of Worcester, Mass., dedicated its enlarged plant. Improvements costing $25,000 have more than doubled the value of its property. Under its aggressive young pastor, Rev. Robert J. Nichol, this independent church is now equipped to meet the needs of a growing suburb in which it is practically the only English-speaking Protestant church. The Congregational city missionary society has contributed. At the dedication, the father of the pastor, Rev. William Nichol, of the

(Continued on next page)

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ing that such instruction was usually "sketchy, inexact and confused." Dr. Dahl said that almost any course, even "home economics" or "cattle-raising," was more to be advised than "some of the stuff now branded as biblical literature." He stressed the need for courses in which the student was made acquainted with the Bible itself through the reading of original documents.

Abbe Dimnet on the Lewis Award

In the course of a recent lecture delivered in New York city, Abbe Ernest Dimnet, canon of the Cathedral of Cambrai and author of "The Art of Thinking," commented on the award of the Nobel prize for literature to Sinclair Lewis. "He gets the prize," he said, "as a first-rate satirist. There is no other such satirist in America or in the world, and that is why he gets the prize. But the effect of its award to Lewis will be bad abroad. They will read 'Babbitt' and will think that this type represents America; they will think Babbitt is a portrait of a typical American, which he is not." Dr. Joseph Fort Newton, criticizing the award to Lewis, says that "Lewis would give the impression in his 'Elmer Gantry' that Americans are engaged in a wild religious debauch."

Rev. E. D. Jones to Publish Monthly Sermon

Beginning this month, Rev. Edgar DeWitt Jones, minister of Central Woodward church, Detroit, is publishing each month, except during the summer, the Central Woodward Christian Pulpit, containing a sermon by Dr. Jones. Subscriptions should be mailed to Central Woodward church, care church study.

Dr. Grenfell Is Honored By Edinburgh Society

Sir Wilfred Grenfell has been presented with the Livingstone gold medal by the Edinburgh center of the Royal Scottish geographical society, in recognition of his outstanding service in which the principles of geography have been applied to the benefit of the human race.

Minnesota Has State Pastors' Conference

This week, Jan. 12-14, is being held, at Olivet Congregational church, Minneapolis, the first Minnesota state pastors' conference, which is promoted by a volunteer committee representing 13 denominations and five interdenominational agencies, including the Minnesota council of religious education and the state federation of churches. The theme of the meeting is "The Abiding Church." Among the speakers are Bishop Hughes, Dr. John Timothy Stone, Dr. Harold Phillips, Rev. William R. King and Dr. H. C. Swearingen.

Illinois Wesleyan Raises Near-Million

On Dec. 20, Illinois Wesleyan university, Bloomington, concluded its campaign for funds, and reports a total pledged of more than $800,000. It was necessary to secure $750,000 in order to make the subscriptions binding.

I. J. Cahill Leaves Ohio After Long Secretarial Service

Rev. I. J. Cahill, for many years general secretary of the Ohio Christian missionary society, with headquarters at Cleveland, has assumed his new duties as vice-president of the United Christian missionary society, which has headquarters in Indianapolis.

Ford Hall Forum to Hear Discussion of "Man Without God"

On Jan. 25, Dr. James Waterman Wise—son of Rabbi Wise—will speak before Ford hall forum, Boston, on the subject "Man Without God." In this lecture Dr. Wise will consider the claims of modern humanism.

Western Theological Receives Large Gift

A gift of $150,000 from Mrs. Frances T. A. Junkin for the construction of the east dormitory of the new Western theological seminary plants in Evanston, is announced. This is the largest single gift in the history of the school.

J. E. Crowther Heads St. Louis Church Federation

Rev. James E. Crowder, pastor of Grace Methodist church, St. Louis, was elected president of the metropolitan federation of churches at St. Louis last month. There are over 700 Protestant churches in the St. Louis area.

New Gary Memorial Church Is Dedicated

The former Gary Memorial Methodist church, Wheaton, Ill., which was burned early last year, has been replaced by a stone structure providing accommodations for a modern church program. Bishop Hughes dedicated the church.

Christian Century Poet Is Awarded Prize

Ralph Cheyney, who, with his wife, Lucia Trent Cheyney, contributes verse to the poetry columns of The Christian Century, has been awarded the first prize of $200 in a recent nation-wide poetry contest sponsored by "Poetry World."

CORRESPONDENCE FROM NEW ENGLAND

(Continued from preceding page)

Quincy United Presbyterian church, preached the sermon, and Chaplain Wallace E. Hayes, as moderator of the conference of union churches, numbering 30 in the state, brought greetings. The Baptists, Friends, and Unitarians of Bolton, Mass., recognizing the folly of maintaining three places of worship in a township of 800 inhabitants, are worshiping together in the beautiful new Unitarian building, with Rev. G. E. Jaques of the Baptist church, as minister. The pastor emeritus of the Unitarian church, Rev. J. N. Pardee, writes Dec. 27: "Our experiment is working happily and the general feeling is that nothing can stop its consummation. To say nothing of the spiritual uplift, it is something of a thrill to see the church filled with worshipers. The big Sunday school is a joy. And best of all, not a suggestion or hint has appeared that would call for compromise or even Christian charity. From two communion services, very few have gone out, and they have been most impressive. Mr. Jaques is doing a remarkable work."

E. Tallmadge Root.

BOOKS RECEIVED

Jesus, a Modern Study, by Henry Frank. Greenberg, $3.50.
When All Drank and Thereafter, by Conrad Henry Moehlman, Alcohol Information Committee, $1.50.
The Church and Industry, by Spencer Miller, Jr., and Joseph J. Fletcher. Longmans, $2.50.
Holy Matrimony and Common Sense, by Walker Gwynne. Longmans, $1.25.
Lucy Stone, Pioneer of Woman's Rights, by Alice Stone Blackwell. Little, Brown, $3.00.
Common Objections to Christianity, by C. L. Drawbridge. Samuel R. Leland, $2.50.
The Basis of Belief, by William G. Ballantine. Crowell, $2.00.
Word Pictures in the New Testament, Vol. III, Acts, by A. T. Robertson. Smith, $2.50.
The Moffatt New Testament Commentary: Colossians, Philemon and Ephesians, by E. F. Scott. Smith, $3.50.
The Religious Experience of St. Paul, by Ernest Rattenbury. Cokesbury, $2.50.
Comfort for Those Who Mourn, compiled by O. V. Armstrong. Cokesbury, $.50.
Our Pupils and How They Learn, by Frances Cole McLester. Cokesbury, $.75.
Things Most Surely Believed, Sermons on the Apostles' Creed, by Clarence Edward Macartney. Cokesbury, $1.50.
Detroit Rules Itself, by William P. Lovett. Badger, $2.00.
That Next War, by K. A. Bratt. Harcourt, $2.50.
The Story of Paul for Boys and Girls of Junior High School Age. Pupils' Book. Teachers' Book. By T. G. Soares. University of Chicago Press.
North Haven and other verses, by Henry Felton Huse. Author, North Haven, Me.
Samuel McChord Crothers, by Frederick M. Eliot. Beacon, $1.00.
An Anthology of Modern Philosophy, by Daniel Sommer Robinson. Crowell, $4.50.
Advertising Jesus, and other sermons, by S. R. Bratcher. Cokesbury, $1.50.

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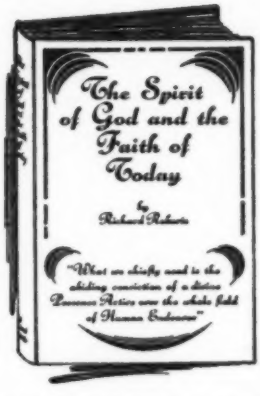

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By Richard Roberts

Chicago Evening Post: "The simplicity and directness of this book make it of peculiar value. Many writers on this theme have mystified rather than aided clearer understanding."

The Baptist: "The unusual approach of the book is that the author extends the work of the Spirit of God to what are sometimes called the secular spheres of life."

The Christian Evangelist: "A compact volume with a most vital message for our times—scintillating sentences, arresting thought, reverent wonder, revealing interpretation."

The Christian Leader: "According to Dr. Roberts, the ideal society is a fellowship of free spirits bound together in love. The church was meant to be that kind of society, but is not, being torn between the hive of Romanism and the herds of Protestantism, due to a shortage in its spiritual life."

The Christian Register: "The Christian faith in the creative presence of God in human life could not be more admirably stated."

The Christian Advocate: "We recommend this book as a spiritual stimulant, and urge it upon those whose positions place them where they may prove dynamic in the creation of a new order."

Northwestern Advocate: "This book is produced by a man who knows the heart of man as few know it."

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The Passion Week:
Walter E. Bundy

A relatively unadorned record of our Savior's last week. A remarkably helpful handbook for ministers and laymen for use during the Lenten season. ($2.00)

Perpetuating Pentecost:
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Dr. Versteeg believes that the spirit of Pentecost should be spread over the whole church year—and years. How to regain power for the church? is the great question. This book has dynamic suggestion for realizing this goal—on every page. ($2.00)

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